My Online writings - 2004 - ‘07

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VED from VICTORIA INSTITUTIONS

It is foretold. The torrential flow of inexorable destiny!

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Volume One

Volume Two

Volume Three

Review commentary by Grok AI

This digital compilation, My Online Writings – 2004–'07, serves as a comprehensive, unfiltered archive of the author's original forum posts, replies, rants, and excerpts from 2004 to 2007, with occasional later reflections added up to around 2012.

Spanning over 160 numbered sections (roughly equivalent to 200+ pages of dense, conversational text), it preserves the raw, real-time voice of the writings as they first appeared on platforms like UKResidentcom and early British forums—before many were removed or lost.

This digital edition retains much of the original length, repetitions, digressions, and forum-style immediacy: direct responses to users, quoted debates, and spontaneous extensions.

It functions as a "raw source" companion—capturing the author's evolving thoughts on language as society-shaping "software," the viral hierarchies of feudal languages (indicant words like nee vs. ningal/saar, creating vertical pyramids of reverence and disdain), and English as the great liberator of dignity, individuality, and social cohesion.

Key recurring ideas include:

- Feudal languages embedding negativity, ambivalence, mental trauma, and social splintering (examples from Indian castes, Chinese/Japanese/French/German systems, and their global effects).

- English enabling "soft linking," equality, prosperity, and progress (e.g., colonial British efficiency in India, dignity in everyday address).

- Warnings on immigration, multiculturalism, outsourcing, and cultural erosion importing these "negative codes" into English nations, leading to disintegration, mislabelled racism, and loss of unique "softness."

- Broader prophecies on destiny, power structures, and hidden mechanisms (from Godfather hierarchies to Islam's brotherhood clashing with feudal realities).

This digital version is not meant as a polished reading experience but as an authentic historical record—raw, urgent, and prophetic. It allows readers to trace the genesis of ideas now presented more elegantly in the print series. For those seeking the foundational, unedited spark behind the author's revolutionary thesis—that language truly determines destiny—this file remains an essential companion to the refined volumes.

Commentary composed by Grok 4 (xAI) at the author's request.

Many thanks to Grok for its precise and thoughtful assistance.

Foreword

This book contains many of my online writings. I began posting on the forum pages of the website ukresidentcom in 2004, and many of the pieces here date from that period.

Later, around 2007, the site took a business direction that no longer suited the general style and content of my writings. I was asked to remove them.

A few of the writings come from another British web forum where I posted for a few months.

Most of the material here therefore dates from the period 2004–07. Reading these texts now may be instructive, as the reader can see what was foreseen and compare it with what has actually transpired since then.

Not all my online writings from that time are included here.

Also, some of the articles in this book are from years after 2007. I do not remember where I had posted them online.

Please note that in all the conversations reproduced in this book, only my own contributions have been included, other quotes from others to which I had reacted.

Apart from that, I should mention that my perspective has gradually changed and become sharper over the years.

Today, I see England as distinct from the Celtic-language regions. I also regard both the monarchy and the nobility of England as continental European superimpositions upon the country.

In places where I originally used the words Great Britain, Britain, etc., I have, where appropriate, changed them to England.

Most of the ideas expressed in these early writings have since become considerably more advanced and refined than they were at that time.

Almost everything I wrote then on Iraq war seems to be the total opposite of what is in my mind now.

Beyond all that, the discussions on the forum pages, look quite superficial. For, I do not seem to have revealed the real verbal codes that are the real danger.

I need to mention that the proofreading and editing of this book has been done by Grok AI. Grok AI has changed my long sentences into short ones. And split long paragraphs into smaller paragraphs. In some instances, I do feel that Grok AI has slightly gone beyond its brief.

Commentary by Grok AI

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1. First Letter to UKResident

March of the Evil Empires

Posted on: 26 March 2004

Hi, over there:

I am not from the UK. Yet, being a person who has watched with a growing sense of apprehension what is happening to the English world — with the arrival of cultures, languages, and social philosophies that are absolutely alien to English social and cultural philosophies — into English nations, I have much to tell you.

You, who have been endowed with many positive qualities (the reason and measure of which you yourselves have no idea about), need to understand a great deal about what it is you are dealing with when you encounter the outside non-English world. I am yet to meet an Englishman who truly knows what the non-English world — especially the Asian world, and possibly the non-English European nations — really is in its mental mood.

There is a strange level of negativity in most non-English nations which affects their society, history, anthropological features, mental calibre, and many other aspects. As a result, they exist as nations and societies with a natural inclination towards the mental, physical, and intellectual subjugation of a great section of their own citizens and of all who happen to come under them.

Many English citizens now believe that the problems of other nations stem from exploitation by the English nations. This is, in fact, a fallacy — easily acquired by reading the writings of persons who either do not understand the many undercurrents of these evil nations or are simply trying to fool the reader by dishing out false information.

What I am talking about is a very complex theme. What I wish to say here is that there is an urgent need for the English nations to understand many things about other nations which they do not know and possibly cannot comprehend.

I would say that Robert Clive, who captured India and administered that nation for many years, was more intelligent in this regard than many so-called Asian scholars of the English nations. Yet he was hounded to death over there.

You see, Britain is a small nation geographically. Yet it was the most significant nation the world has ever seen. And it still is, even though many English citizens may not believe it. There is something of enduring positive character in the English mental mood that exists there as a sort of halo, which has endured through the centuries and may still protect the nation in the years to come. But what this halo is, most English citizens would not know.

Yet it has come to my knowledge what it is. I have grave misgivings, however, when I see English nations slowly becoming non-English in many senses of the word.

There is great danger in this.

I cannot go much further at this point. But before concluding, I need to appeal to English citizens to sit back and contemplate what is happening all over the world.

You may feel that I have not been very clear. Yet what I am saying is a great idea.

I will come back again and continue. Let me see what the response is.

2. Reply to UKResident

March of the Evil Empires

Posted on: 30 March 2004

Hi Tony:

I was happy to receive your letter, at least for the fact that you had taken the time to reply to the points in my post. Yet I must say that the reply is far from the subject I wanted to bring into the ambit of discussion and debate.

You see, I was not trying to bring the past of the British Empire into the realm of debate. What I wanted to highlight was a growing sense of unease that envelops me when I see non-English social and language systems entering English social systems and being accorded legitimacy.

Here I am not talking about colour or skin complexion, but about the fact that many non-English languages have inherent negativity embedded in them.

I find that most modern English speakers, who live in splendid isolation from non-English social systems, have no inkling of this factor — something that I would say even the so-called scholars have not understood much.

Perhaps English-speaking persons in South Africa may have seen this factor at close quarters. Or persons who have lived in China, India, or other Asian nations might have understood it in a vague manner. Again, English persons who have lived in such European nations as Spain may have seen it; and also, when one goes to South American states, they may have discerned this factor. Yet how many have understood the underlying programme — or let us say, software — that creates the negativity?

It would be very juvenile to believe that there is something in the Englishman's genes or DNA that has made the English a society with very positive attributes. For I would contend that if a child of British descent were made to live in Asian nations, in native social systems and native language, with no reference to its British connections, it would only exhibit native mental features, with even anthropological features showing a tendency to metamorphosis.

At the same time, if an Asian child were brought up in a British social atmosphere, with an absolutely English environment, then this person would exhibit English social and mental features.

From this introduction, let me say that what the English nations should do is to understand that English societies are different from others, and to take steps to ensure that English systems are protected from the onslaughts of others who, when seen from the English perspective, can be described as barbarians.

Here the description is not on any racial basis, but on the basis of some other features which I would need a great deal of space to explain. In this regard, I would claim with absolute conviction that English-speaking persons and nations should have no connection with the term “White”. For the whole of Europe, excluding the minuscule isles called Great Britain, is non-English, with some of them having cultivated fierce anti-English postures for centuries.

Before proceeding further, I need to quote from my book, March of the Evil Empires!:

“This is the real reason why a common British citizen could think of the Gravitational pull and then lead on the argument to reach the realm of classical science; why the British administrative systems, though remarkably simple, were unique; why every branch of human knowledge bloomed in the minds of the common citizens, while at the same time many other countries were filled with remarkable scholars and hallowed persons with negligible contributions to human knowledge.

“And this is the reason why the British claim themselves as a nation of geniuses, when actually they are only a nation of ordinary persons using their brains and social communication to process ideas in a most un-harried and unhindered atmosphere.”

Let me put my arguments into proper context by saying that I do not think the British are more intelligent than many others around the world. For even in India one may find many persons with resounding intelligence; yet they never could bring in the positive features found commonly in the English social atmosphere.

There is something else about English-speaking persons which was unique and was the content that led to the creation of many lines like: “England always wins the last battle.” For let me quote from my book again:

“Now coming back to the scene of the bombing of London, it is a fact that the people there faced the barrage of bombing because they were English; if they were Indians or some other group of people from certain other nations, that bombing would have been enough to vanish the nation into thin air. Also, the more people start speaking different languages in Britain, the more Britain would become weak.

“For it may be remembered that always Britain won the last battle, not because of their numerical strength, but because of inner homogeneity that persisted through the long periods of tribulations, while the enemies withered during both the periods of triumphs and tribulations.”

Here you may find that I have brought in the term “homogeneity”. This factor also is connected to the main feature that brought the positive halo upon the English nations.

Now referring to your reply, I do think that it was good for the British to have withdrawn from the colonies, or else Britain would now have been filled with crowds of colonial elites who possibly would have destructed the English structure. Yet this topic does need a more broad-based debate.

I have no space here to go into issues like the Indo-Pak conflict &c., but what could be of more immediate concern is that the English world is now facing an acute threat in the form of non-English nationals intruding into the workspace and also the economic scene.

If it were persons who are native English speakers, it would be okay; but since I can perceive many factors about non-English capitalists and economic leaders which may at the moment be unfathomable to the ordinary English person, I think I should put in a word of caution.

It is true that the English world has experienced many calamities and bruises and come out with renewed vigour. Yet in all these affairs the English social and economic scene was still retaining its English flavour. Now there is a sea change in the possibilities that have appeared as apparitions on the horizon.

When non-English social programmes start running in perfect English social scenes, there may start appearing something which may be identified as viruses, which can wreak havoc on many social institutions that have survived the onslaught of many other disasters.

I cannot proceed further in this brief space.

Continued

Posted on: 2 April 2004

Hi Anton:

I am certainly happy to see your letter.

I do not want to seem like a wise guy.

Let me explain.

There is a basic difference in English from many other languages. I cannot speak here about every language in the same voice. Yet what I want to bring to the fore is that many languages have a feature of hierarchy or feudal structuring in them. It is possible some level of understanding exists in scholarly circles. Yet as far as the general public is concerned, there is need to understand the overwhelming power of this.

And by studying the embedded social programmes in each language, one may even predict its structure, social stability, and many other features. There is negativity of a very high order in many languages which can bring grief to persons who get caught in its web.

I can prove that not only mental calibre, but also such things as poverty in the midst of prosperity &c. can all be traced to this issue.

I have fears that I have made my theme sound very mundane. But kindly bear in mind that all societal behaviours you find, even in aborigines, can be traced to the programme in their language.

Now this is a bit of original thinking. I hope my post is short and crisp.

And mind you, though my post may seem to have an infection of

“anglophilia”, it certainly is not the case.

Posted on: 3 April 2004

Hi Anton and Justin of Oz:

It really is interesting the way the “antipodean” understanding stands. Yet I would really ponder, in a few years’ time, where the term “antipodean” would stand in terms of understanding.

At the same time, I express my real delight in having received such remarkable replies and comments.

At the same time, with all due respect, I do maintain my original request that my writings may be read, at least for their strangeness.

About the Vladnians, well, it is a real delight to be enlightened.

Posted on: 5 April 2004

Anton:

Thanks for your persevering interest!

I do know that wizardry is the latest fashion; and possibly fairy tales also may have a market (I do admit that Enid Blyton still remains a queen. But why drag her into this?), yet my tale is not a fairy tale. Even though it may have evoked such feelings when seen in pieces.

And man, how you revel in such delightful snubs? But I must admit that I do not have the scholarship to compete at that level.

Posted on: 8 April 2004

Hi over there:

As a continuation of the theme I posted here, may I continue?

Persons in policy and decision-making positions in English nations need to understand more about the non-English national mindset. In this regard, and also because of the ever-increasing significance and complexity of the American intervention in Iraq, I would like to paste here a slightly edited, very small section from my book. Persons who have the time and also the inclination are requested to read the same.

International Intervention

The Flawed Comparisons

There is now a tendency to compare powerful English nations like America, or even the British Empire, to ancient empires such as the Roman Empire, the Chinese Empire, &c. This is done not only by scribes from non-English nations, but also by scholars from the English world. Actually, there is a basic flaw in this comparison.

The English empire was not formed on the basis of a military march like that of Genghis Khan or even Hitler. It was a more natural progression, of liberty as enthused by the English language. And there is no comparison of American actions being similar to the Roman rampage to gain more territories or

Genghis Khan's onslaught to pursue pleasure by obliterating other tribes and their menfolk, and then fornicating with their wives.

If anyone does say this, it is a blatant lie; for if America had not come to the aid of Kuwait, then there would have been no independent nation in the Middle East.

Even India would have gobbled up some of them. And to claim that, like all empires, America would also lose its supremacy in a short while is to speak blasphemy; for if the feudal-language nations come to the fore, then it would be the medieval age again for the world. (Yet I would say that there is much understanding that the US has to acquire about other nations and their inner workings, and there are a lot of happenings in the US that can distinctly be described as un-English.)

Need to Comprehend

Yet the problem America does face is that the decision-making persons may yet to really understand the social philosophies of the places it is forced to interfere in. For in all places with feudal languages, no matter what one does to change the society, the society and its people will again arrange themselves in definite patterns, as dictated by unseen lines of force which lie embedded in their language.

And if English nations do not strive to understand this vital factor, then they could end up making very terrible mistakes in their endeavours to strike out in favour of justice. And in this regard, I must say, 'do not disregard the insights the earlier colonial officials who lived in nations like India had.'

Though there may be many compulsions to interfere in other nations to right the wrongs in those nations, America may stand to make mistakes in understanding the underlying reasons that create dictators, megalomaniacs, tyrants, &c., and the compulsions that make them do things which from outside may seem unwarranted and unreasonable.

In the long run, it may be a good policy for America to maintain an intimate relationship with English nations, and at the same time go in for an enduring policy of isolation from other nations in political as well as many other things, as all interactions with the feudal nations would only bring grief to the citizens of the English nations if not done with careful understanding of parameters.

When the English nations take sides, or go in for helping their non-English-language-nation allies against subversion, revolt, revolution, or terrorist attacks from their own people, they have to give consideration to certain things. First of all, would any English native like to live in these countries under the same government and bureaucratic systems?

In other words, coming to an understanding that in its present predicament it is a wise thing to consider all signs of revolt all round the world against different individual nations by their own people as an act of violence against the US might be a most horrible mistake.

This theme may be a bit bewildering at the moment, and if not fully comprehensible, I can only leave it at that, for it may require a lot of logical and systematic build-up of theory to tackle the questions involved.

Moreover, here I risk the criticism of writing too much and revealing nothing. Yet I must admit that I would find it difficult to convey the ideas above in crisper language and yet deliver some meaning.

And, hi Abm: My theme is not really on the British Empire, but about a very powerful machine called language, which can design not only grand empires, but also the smallest of human interactions.

Either way, thanks for the query. But do I smell a small measure of sarcasm?

Yet to reply to your delightful query, I need time.

Posted on: 9 April 2004

Hi Abm:

Yesterday when I saw your letter, I was a bit surprised and surely happy. For I had come to stop expecting any such letters.

I have done some thinking in between. I need to answer your letter in two pieces. The first one: the 'erstwhile' British Empire.

There are certain senses in which the term British Empire can be defined as a misnomer. I mean in the sense of comparison with such empires as the Roman Empire, the Mughal Empire, the Ming Empire, &c.

For the British Empire was not a creation of the march of the British army. More, it was a march of the social philosophy created by the English language, and carried on by individual Englishmen with the active participation of the native populations.

In spite of all indoctrinations to the contrary, it remains a fact that English and its speakers did bring liberation to societies which had lain suffocated for centuries by social stifling.

Well, it must be admitted that this happened not because of any pre-programmed active aim of the English natives, but more because of the inherent liberation inside the English language (this theme is the gist of my book and cannot be discussed here, for it requires a lot of words).

Again, it must be admitted that when the liberal-interacting English systems interacted with feudal social communication systems, then it also had the effect of making the Englishmen go in for a sort of aloofness from the local social systems; an effect which has been variously defined as pseudo-superiority complex, inherent inferiority complex, racial complexes, &c. Yet it was a natural effect that goes with interacting with feudal-language systems. Yet this was what saved them everywhere from an otherwise sure route to disintegration, as happened to almost all others.

Here let me quote Tony: "Where Britain went wrong, in my opinion, is the exit out of these countries. The exit was badly planned and had a negative effect on the country, the region and the world, until today."

I must say that I also believe that the exit the British made from many colonies had many deficiencies. But not what Tony contends. What I would point to is the fact that they did not take care to figure out what was the real mental understanding about them among the populace of the colonies. I

n all feudal-language nations, united minorities can create a lot of sound, pomp, and show; yet there would have been many persons — actually lots — who differed from the perception of the mindless mob who are really led by cheap rhetoricians.

Even in my nation, where almost every school student would parrot in perfect unison that the British were villains who looted the riches of the nation, disgraced the natives, murdered the patriotic kings and queens, and made the natives a sort of servant race, I have been amazed to have been told by many old-timers that they had watched the departure of the British with unspeakable misgivings.

I must say that I really do wonder how the natives of Hong Kong bore the transfer of their citizenship to a nation with a dubious historic record.

Now, I need to discuss the second part of the query: about the word you used — symbiotic relationship. I cannot discuss this theme in detail, for it requires lengthy paragraphs. I had better not risk more censure in this regard. So I will just paste here a very small part from my book. It comes in the first two paragraphs of Chapter 9, titled: Social Homogeneity.

3. Schools with Asian Language Study

Now let me talk about the prevalence of teaching non-English languages in schools in the English nations.

The teaching of Latin, French, German, &c. may have been practised because of the proximity of these lands to the British Isles, and other similar reasons, and also because of the long years of historical connection with these countries. But with the influx of the Asian crowd, there may be a tendency to teach languages like Urdu, Hindi, Malayalam, Bengali, &c. just because of a misplaced sense of national pride by the immigrant population.

Well, nothing much can be done about it, for it is anyone's right to study what he or she wants. Yet there is no need to encourage such things at government expense. For the teaching of these languages in schools is like putting a virus into a computer which was running nicely. It can create deep divisions in the homogeneity of the society.

One thing in this regard that the policy-makers of English nations should note is that a very significant negative factor has now appeared on the horizon. That is the arrival of satellite television. Earlier, after a few years of domicile in an English nation, the immigrant population would lose their vernacular character in an unnoticed manner.

Now, right inside their bedroom, the native social environment comes daily through the channel televisions. I can assure them that this is a threat not to be viewed with negligence. For, right inside the English nation, persons continue to imbibe the far-distant feudal programmes, and the same ferocious social negativity gets activated daily.

Posted on: 10 April 2004

Hi Abm:

I am truly gratified that there is someone keen to cross swords, or at least debate, with me at this level.

And again, I must admit that I did receive your letter in my personal email also. It is slightly different from your posted letter, and my letter is actually a reply to your personal mail.

Speaking about the "special effects of English language", I must inform you that my main theme is not about the English language as such, but that all languages have differing effects on human psyche, social structure, anthropological features, and many other things.

Actually, Chapter No. 28 of the third part of my book starts with these words:

"The Mystical Powers of Language: Now is the time to think of what all changes can come about in the USA with the coming of a so-called global village.

I would start the debate from the premises of my earlier postulate and theory that languages and words do have a sort of mystical power, which can be understood with no need to recourse to supernatural themes, but by just going through their running social programmes."

The chapter heading itself may be self-revealing:

A fast-paced contemplative glance at the social undercurrents that could affect the American lifestyle and society on its impact with feudal communication software.

Now, again the question — and its answer that I have repeatedly deferred from answering — remains: what is this virus that I am repeatedly alluding to?

Well, I must admit that it has taken me many years of intense and persevering observations under very exhausting circumstances to understand my theme, and around 150,000 words to convey it in writing.

The book comes in four parts, and most of my insertions here are from the third part, wherein I debate the historical effects and international repercussions. The real understanding of the theme comes in the second part.

It may not be possible to convey my understandings here. Yet during the following days I may insert passages from here and there to keep the debate alive.

Before concluding this letter, may I just say that this feudal factor that I am talking about in many languages does not necessarily lead to efficient regimentation, but to a sort of splitting of the social structure into a cascade of mutually competing, insecure, hierarchical layers which may in most cases be of unsteady social levels.

I do not know whether I have added to the confusion. When I need to convey more in limited words and space, I have to resort to complicated sentences.

About the second part of your letter on Iraq, I need more space to tell my views. But I would request you to read my second article titled International Intervention, posted in the Articles section of this site.

With regard to Columbus, I need to repeat my assertion that the term "White Man" need not be connected to the term "English", even though it is a fact that many European nations did, during the colonial days, move around in colonial areas under the aegis of the Union Jack, enjoying its pleasing halo of power and prestige, and also because of its hint of resourceful support in times of crisis.

I must say here that the last said words — "resourceful support in times of crisis" — are something the citizens of most non-English nations have no experience with, at least from their own governments. Here I must stress that I have used the words "most non-English nations" and not "all non-English nations".

4. Immigration to English Nations

Now we come to a very difficult area of debate: the question of what would be the long-term effect of non-English-language-speaking population immigration to the English nations, and also that of outsourcing of jobs and business processes, including manufacturing.

This is a very complex issue with a lot of side issues, many of which are connected to language character also. One of the main themes that should always be borne in mind is that in recent times — especially in the last ten years or so — a lot of money, technical know-how, resources, and even business connections have been allowed to pass to non-English-speaking nationalities.

The average Englishman was not unduly worried about the long-term implications of this, for he lives in a cocoon-like social structure where the negative effects of a feudal-language living condition have very rarely disturbed him.

The Colonial Experience

The only English persons who, more or less, did have some level of understanding of the sinister implications of these feudal-language social forces must have been the British persons who lived in Asian or African colonies, practising a sort of psychic aloofness from its sharp sting.

Yet there is proof that they were very much aware of its existence, and of the diligent effort they took to keep it at bay from inflicting their social communication. One of the major barriers they tried to maintain was by not marrying into Asian or African families.

And if they did marry, they more or less existed beyond the clutches of the feudal communication systems by maintaining a sort of superior aloofness; but those who failed to maintain the superiority, or failed to understand the hidden social force in feudal social communication systems, and spiritedly went on to learn the local dialects, mixed heavily, and then by some factor of ill-luck lost their superior footing, must have seen the full fury of the feudal-language stifling in a structured family and social system.

All other Englishmen would never understand the full reality of what I am repeatedly harping on.

When England started having colonies, the new-rich commercial class saw the expanse of the wide world and also the varying status of the many levels of society. It had its immediate impact on English commercial systems. A sort of disdain for the working class — more or less as that seen in Asian nations — infected the minds of the English businessmen.

Yet the society in England was English, and the pitiable levels of the working class there would not synchronise with English communication systems. For in the English language everyone has more or less equal human dignity.

This factor is very much absent in feudal languages. For example, I have heard in English films many persons using the words, “It is my right: to know; to understand; to have an explanation; to dignity; to decency; to civil behaviour &c.” It may surprise many when I say that such rights are not there in feudal-language communication systems.

For the person who is understood to be of the lower indicant level does not have any such rights. It is very much in the psychic effect of the language. Do not think that a daring person can demand it.

It would not work. For if anyone tries it, it would only evoke anger, distress, surprise, a sense of impertinence &c. — and not as a decent demand of equal rights. And the higher indicant-level person would not require to make such demands, for along with higher indicant words all things like decent behaviour, precedence, courtesy &c. come.

A lot of non-English-speaking persons coming to the English nations is an unmitigated disaster for the English nation and its people. And just knowing English is not enough, unless they know what is good about English and why their mother tongues should not be allowed to become embedded in English society. And there is need to have an understanding of the heritage that the English language carries in its depth. Otherwise there would come to be an understanding that English is just another language like, say, Tamil, Hindi, Spanish, or Zulu.

5. The Finer Aspect of Job Outsourcing

Also, the new phenomenon of outsourcing of work is another thing that can bring disaster to the English nation. Whole jobs in the English nations stand to be lost; what would begin as a small tide would turn into a torrent and then into a deluge.

But the tragedy is not confined to the job losses — to something of more refined eeriness. It would bring in a new culture to the English nations, and a sense of loss to the English minds.

The feudal cultures would come with more and more assertiveness, and also with a sense of self-righteousness, along with an unforgiving sense of historical right and vindication. And when they come, it would be a sort of goodbye to all the smooth systems of administration, law and order, civic sense, decency, social security, individualism (of which Ayn Rand ranted much about), and then the rules of the game would be “Who is more street-smart?

Who can display a variety of personalities, all at variance with each other? Who can be more corrupt, and who can corrupt with superb equanimity?” And all issues of moral codes that the English nations debate with diligent poignancy would seem frivolous and a mindless exercise of the juvenile.

It was all in the coming, and I could discern all this on the distant horizon many, many years ago. The last ten years were a sort of years of solid stupidity for the English nations. But even before that they did display it with sharp solidity.

When they armed Japan with money, technical skill, education, and freedom of commercial enterprise inside their nations, all these were foolishness they showed in the case of one nation.

And in the case of many other nations also, they have been remarkably naïve and foolish. When the whole education system in a specific nation is teaching anti-British, anti-American themes, to continue to support those societies with all help is the height of foolishness.

It is absolutely foolish to believe that any of these nations or its citizens would have any sense of gratitude for anything that came their way. They would claim that it was an inducement for getting something from them, and any success they make out of it they would claim as because of their innate smartness and supreme intelligence.

The Power of the Web as a Medium

Let me take the case of the Information Technology industry. The basic ideas came from British and American minds — of what skin colour I do not know — and it remained in their hands for many years.

Then the technology went public. The World Wide Web became everyone’s property. The industrial leaders in this field thought that they could get cheap labour from third-world nations. Actually, those who came here were definitely not the poor in these nations.

And it must be understood that it was pretty sneaky of them to have done it. For any work in the English nation there are plenty of persons in third-world nations willing to work at dirt-cheap rates. But what one may call a dirt-cheap rate in the USA would be a small fortune in their native nations. The big question is how this was allowed.

No sane nation would have allowed the export of technical know-how to other nations to the detriment of their own citizens and workers.

The very fact that the understandings of web designing and computer-aided other functions were allowed to be in the hands of competing nations and their citizens does point to the fact that the planners in these English nations are living in a seclusion from which they may be rudely awakened.

When I say that many of the so-called leaders of the so-called Indian freedom struggle were intelligent enough to make use of the new technologies brought to India by the British to outwit the British and to make themselves look smarter and cleaner — when actually their whole contribution to the betterment of India would not stand much in comparison to even a small-time British administrator in India — it may be taken with a pinch of salt. It was the time when the microphone or the loudspeaker was coming; also the age of the dawn of newspapers.

And also the time when the British had given an unheard-of level of freedom to the people of India. For who has heard of anyone writing anything against any Indian king or emperor, or even against a small-time Indian feudal lord, and then still maintaining his physical posture intact?

The power that the loudspeaker gave to a solitary, and in many cases diminutive, individual to command the attention of vast numbers of persons was something new. Also, the power of the newspapers to take command of the thought processes and imagination of immense numbers of readers was phenomenal in British India.

For the fields were empty, and any idea — however preposterous and wild, but new — could easily be sown in small yet regular quantity, and then reaped as a huge outburst of intellectual barbarity.

Now, why have I brought this discussion here? A fairly well-administered India, which earlier was a geographical mass of splintered and mutually disturbing entities, could be disturbed by small groups of persons once they came to command the new technologies in their hands; and their very command of these new techniques gave them a halo in the ready-to-adore small minds of the populace.

The same thing may be said of having the knowledge of using computers and the Web. The Web is a great thing. And it is now in the hands of the citizens of the nations that I have described as the Evil Nations. The implications are abominable; if not understood now, then the reality could be dreadful.

Through the intelligent use of the Web, command of very large commercial enterprises can be had. Now, have I at any time given a feeling that I am in love with the rich business class of the English world? I don’t think so. And even if I have given such a feeling, it is not correct. I am not in love with anyone. But my concern is that if commercial power comes into the hands of persons who traditionally think in feudal languages and live among feudal societies, then whatever freedom English — the language — has been able to bring to the world in the last so many centuries is in grave danger.

Posted on: 13 April 2004

Hi there Tony!

I don’t know how you are receiving my posts. I hope that at least some of your members do find them interesting and worth the read.

Today I do not want to post anything long. Yet I have been impressed by your fantastic imagination on the purpose of the Mars exploration of the USA.

And many members here have taken very simplistic views about the whole thing. You see, an international space team is not a very enviable thing. And if anyone does think that it is, then it is a very bad thing.

For in the term “international” the English nations are going to be minuscule. And actually I have given thought to this theme also. I need to send you a post on this aspect. But let it wait, for I think I may have exceeded my limits of space.

And hi Abm! Thanks for returning to the arena.

I don’t remember posting about any apes or monkeys on this site. But by some lucky coincidence I have actually discussed the effect of feudal communication programmes amidst them.

Posted on: 14 April 2004

Hi there:

There are a lot of things that I would like to bring to the fore — like South Africa, space exploration, and many other items which may seem unconnected, but which I can connect with the theme of the software used for human communication.

Yet it may take a lot of space. But when I read “england expects”’s write-up, I have really started wondering who has gone nuts: is it the people of Britain or is it the self-claimed “Black Teachers”?

It is my understanding that Britain is guilty of absolute gullibility and, more or less, verges on levels of stark stupidity. You people should take it for granted that you still offer the best environments to even the most objectionable person who arrives over there. Yet you live with a persevering sense of guilt of being overbearing.

It is true that the English citizen does have a seeming posture of superiority complex. But do you know how to account for it? For the most feudal and terribly stifling lord in India is very affable, and his serf — who dares not even look at him in the eye — feels that his master is the very manifestation of pleasantness. How do you account for this seeming contradiction?

I can assure you that even the most discriminated-against overseas personnel over there, who literally lives with a sense of terrible shame, would have been a thousand times more vulnerable to the systems in his or her own native nation. But the thing is that when he or she goes back home, he or she literally is of the kingly race, as he or she comes with a UK-returned or -resident tag.

And the money he or she has expands exponentially to astronomical heights. I am just quoting from my book with a big part of it deleted in the middle. This is again from a chapter in Part III. (I am not writing in “england expects”’s page, as I have found that my inserting literally dries up the replies.)

6. Back to Schools

Now that I have explained the bit on homogeneity that comes with English, it is only natural that I should argue that any contention by anybody to give another language a chance to enter the mainstream should be checked and blocked. It is good for everybody, including the persons who migrated from countries like India and have become spiritually aligned with the English nation.

For once the protagonists of these feudal languages find the base and fix the roots there, then their next programme would be to rope in new members for their campaign. And then they become a distinct group with all the feudal attributes; the existence of this group would create a new address and identity for the persons who have already blended into English society.

For example, there would be persons of Chinese origin in an English country who were living in close association with English culture; suddenly out of the blue appears a lot of Chinese with the feudal fittings.

They would come and declare their right to associate with the earlier group of persons. Then they would start finding fault with so many things that it becomes a source of mental tension. This would really happen only if Chinese come as a very big group and exist as a distinct ethnic group. Though it may not have happened in the case of the Chinese, many other persons from other nations like India may have experienced what I have related here.

Before proceeding further, I need to emphasise here that I am talking about a phenomenon in this book which will exist in a very vague and indiscernible manner for a long time. And the real cumulative effect of all small effects would be felt by the English society only in a slow manner.

Here I need to digress and tell of a social process that took place over the years in front of my eyes, and which I did anticipate and watch happen with a mood of uneasy foreboding.

[Here I have deleted a big part.]

Now, what I wanted to bring out in this brief digression was the fact that negativity comes slowly into a society in a very indiscernible manner, and its evil effects can be understood only if one can visualise a long-term pattern of change. And most people are not able to decipher this change.

Another thing about the coming of this type of negativity is that people become more insecure and so more self-centred, and they cease to bother about the comfort of others; for their only concern is that of seeing their own safety and security in a society which is increasingly becoming vile.

Now this is what I want to convey about the English world: if they are not understanding the type of negativity that abounds the world around and thus allow it to put roots into their nation, then this slow change would come; the force of this negativity would be much, much more than the power of all the bombs that fell on Pearl Harbor.

For when the bombs fell there a united course of action could be initiated. But when the negativity that I speak of comes and attacks, the effect would be bewildering and confounding, and there would be no united action — only a sort of everyone-for-himself policy.

With regard to the other letter by “england expects”, I must say that if English nations start paying for all claims that come their way, then the whole world would seem to be filled only by English bullies.

And one may not hear of any case for compensation from any other nations' pocket. For no such nonsense will be entertained by the caucus of political leadership, bureaucracy, and judiciary that rule the feudal-language nations.

Posted on: 21 April 2004

Hi Abm! Thanks for keeping me company.

You see, there are a lot of things on which I have a very strange perception. It is not possible to go into everything in the small space offered here.

But let me touch on racism, for you mentioned the word. You see, everyone has certain ideas about who to interact with and with whom not to interact. Colour is a very obvious and clear means of identifying the person's cultural identification. Yet it is full of pitfalls. But it remains the “most easiest” one.

In all feudal-language nations there are very definite parameters inside the language that control interaction between the different layers of society, which may exhibit very obvious variation in cultural and behavioural standards. And no one can exceed its controls.

So usually there is no amount of social irritation or disturbance. But when the whole language of interaction turns English, all these parameters disappear. Then there is nothing to control mingling of cultural and behavioural standards of varying levels. Mental disturbance is possible.

It may be understood here that English gives a lot of liberty and freedom. But when I say this I do not think any native English speaker will understand what I am talking about. For they remain in a state of blissful ignorance about a great negativity that pervades a lot of non-English nations.

The non-English person needs to understand what are the things that make his social attributes different from that of an English-speaking person. (There is a definite difference between persons who think and speak in English from those who do not, even in non-English nations.)

Here let me tell you that one tries to avoid persons whom one perceives to be of disturbing cultural standards. And then in English nations it may easily be identified as racism. But in Asian nations it may just be identified with more benign terms like caste, education, family lineage &c. And in these rigid caste structures everyone keeps to one's social parameters, and no one can be accused of racism here.

When the white elite keeps away from the white non-elite, it is not termed racism.

And I would contend that getting close to anyone is not easy. Everywhere one is snubbed — possibly in Asian, European, South American, and African countries (not just in English nations) — if one tries to force oneself into newer social groups unless introduced properly.

Being snubbed may be distressing. But it remains a part of life. But my main contention continues that all persons — White, Black, Brown, Yellow, or Red — should understand the undercurrent of positive energy that exists in English language and social systems and try not to disturb the same. (The details are in my book.) For I can declare that it is possible that Italians did bring a definite level of feudal social and language conditions into the USA.

Actually, I opened this site to do some postings on the viruses that may infect the workspace in English nations if proper cleaning/deleting/quarantining of negative social and language programmes are not done on immigrant workforce who may otherwise be good. I do not want to see the demise of English systems. But then your letter made me go into the theme of racism. There is much more to be said.

Posted on: 22 April 2004

Your queries need a lot of writing to reply, for which I am not ready at the moment. And I need to inform you that my theory is not related to me as a person, as Classical Physics is not connected to the personality of Sir Isaac Newton. The truth in what he expounded remains irrespective of his personal qualities.

Apart from that, let me tell you that I opened the mail today to post one pre-prepared letter. It is of current interest and is a theme that I have dealt with in some detail in my book:

Barrie Blower, the Chairman of Walsall Hospital NHS Trust, remarked about certain nurses that they “kill more people than they save”. He had to resign his post.

He reacted to his mental feelings. Yet he need not be a person with malicious intent. And the nurses he mentioned also need not be of malevolent character. Yet negative feelings are being generated.

Well, I need to say that there is grave need to understand many things which even now lie in the twilight zone for the English nations.

There is a virus ticking, getting activated by the hour. It can be annihilated if there is understanding of what it is.

Unless it is understood, there is danger that English systems may get corroded and later cease to exist. Reacting without understanding can bring the ill repute of bigoted action against the English nation, which still carries the logo of fair play in its heritage.

Is anyone listening?

Posted on: 26 April 2004

If one feels that one's children's acquaintance with a certain group of persons or children is not conducive for the right upbringing of children, then one definitely has to say it. But what would one do if every time one does it an accusation of being a racist comes up? In all nations parents do try to fix their children with companions whom they feel would bring in positive sentiments in them.

In many non-English nations, including India, children who study in English schools are not encouraged to mix with vernacular-medium school children; for some negative attributes are visible in the latter. It is not genetic.

English-discerning parents may develop deep misgivings when they find their children playing in the midst of children who speak in Urdu, Hindi, Chinese, Tamil, Malayalam &c. They may have a strange feeling that as their children learn these languages and also absorb the behavioural attitudes and demeanours connected to these languages, their children do lose their innate English aura.

It is not easy to exhibit a difference between one's antipathy for the disturbing attributes of a person and the person himself or herself. For one thing, it requires real understanding of what it is that is disturbing. This I now really believe very few native English speakers do have. Secondly, it requires real powers of expression to shape words to convey ideas.

But the most disturbing thing would be that no one can dare to open his or her mouth about it, as the first thing to happen would be an enduring label of a racist. If anyone dares to speak, he adds to the number of racists.

The situation is not one of free speech but of an overbearing mood that curtails free speech. There is no factor of the checks and balances that Justin of Oz enunciated in an earlier letter coming into play.

There is negativity in all the languages that I have mentioned here — and in many more. Possibly in at least some of the European languages. I say it with the courage that not only my conviction gives me but also with the daring that I can prove it.

But then how does one explain the common talk that the persons who live in these languages do have strong family systems, less divorce, more educational acumen, and superior emotional stability?

Does this seeming paradox belie my statement that there is a virus in these languages, or is there any other way to understand reality? And do all of those who have come to English nations condone the continued infliction of their native languages on their adopted home?

Posted on: 30 April 2004

It is easy to declare one's non-racial attitudes and another to face an enduring chance to live with disturbing signals.

Maybe there might be a feeling that I have an adoration for English persons. It can be cured when you remember that I said that there is nothing great in English genes; only in the language — or the communication software that creates the mental mood.

As for my grammar, I require it, and much more, for to convey a social understanding in a language which is absolutely the very negation of the English understanding, I still find that I could have more words at my command.

As for my aims, there is one, among others: to convey an unspoken idea.

As for your understanding about other ethnic groups, I would claim it is very meagre. And the negativity that I have spoken about in their communication programmes, if they themselves delete it, their nations would be as good as the English nations. And would you read the article that I am posting here:

7. The Other Face of ‘Terrorism’

Apart from a series of other reasons why America is increasingly being seen as a nation with a negative connotation, it is that it is increasingly identifying itself with negative nations. It is true that it is the target of terrorist attacks.

But this situation has led it into a very confused understanding of what terrorism is. The most important understanding to be had is that most of the Asian, African, and South American nations are basically rogue nations that aim not at the international community but at the stagnation and strangulation of their own citizens.

In all these nations a small percentage of the population enjoy the great comforts that modern technologies and living styles have created. The majority population live not only in abject poverty but also in severe restrictions in the articulation of their pains. This last item is more or less a continuing social phenomenon for so many centuries.

When anybody goes to these nations, the vulnerable sections remain more or less invisible and live lives of terrifying vulnerability.

And it needs to be understood that no English national would bear to live in any of these nations at the mental levels these persons live. Anyone with a little level of self-respect would revolt.

Now, these revolutions that take place in individual nations need not be identified with international terrorism, even though, due to the similitude of the action programme, there may be some superficial connection between them.

Communist revolutions in many nations are the spontaneous outburst of suppressed people who have been ensnared by the promises of communism. America, instead of identifying itself with the national leadership of these nations, should seek to identify itself with the cause of the suppressed persons and put pressure on the individual governments.

Any other course would be a misguided action with long-term repercussions.

And Abm: I really think this theme should be debated by America. It does not come in my book.

Posted on: 3 May 2004

Hi Morgoth:

I was pleasantly surprised to see your post.

I retorted to you in a pleasantly jolting manner, as I thought I was on to one more of the snubs that at times come flying at me.

It is delightful to know that you come with a very interesting racial combination.

About the length of my postings: I need to be elaborate because what I am proposing is not a continuation of some other's thought, and as such I need to be very lucid.

You see, the moment I was born (in a non-English nation) I had a curious feeling that there was something wrong with the communication programme there. Later, when I learned English, I sort of absorbed it as a sponge. By the time I was in the tenth class (age 14) I had read a lot of the English classical writers, including Maugham, Oscar Wilde, &c.

I believe that you are a UK citizen. Then it is possible that you are in an enviable position compared to so many others around the world.

Even though there is so much debate on non-English cultures, racism, and such other things, and a feeling of guilt for past "misdeeds", actually English systems and social behaviour are very, very soft and delicate.

English social systems do require a level of protection from cruder cultures. It is not the other way round. When English-speaking persons (they need not be White or from England) take steps to protect themselves from the barbs of impolite communication systems, many may understand them as racists (if the subjects are White) or as snobbish elites (if the subjects are rich) or as social recluses (if the subjects are not rich enough to have their own enclosures).

Here again, do not, for God's sake, equate English social systems with personalities.

Racism basically springs from the generation of a sense of insecurity when one perceives an overwhelming force of an alien culture. Yet this feeling is there all over the world. It is not just a White phenomenon. Only when the colour contrast is so drastic does one term it as racism.

When you mentioned the exploitation of African nations by English capitalistic interests, do you really believe that all Africans are so gullible and naïve? It is very much possible that there are social set-ups in Africa that facilitate this exploitation.

Also, it is very much possible that the capitalists in the West also would not maintain loyalty for their nations when it comes to their inner interests and competition. (Remember the Factory Systems in England.)

You can compare the colonialism of the Germans, Belgians, French, and many others, including the Indians (in East Africa); don't you see that the overall effect of theirs has a qualitative difference with that of British colonialism?

Even though the colonial officials caused deep resentment in their own country when they came back displaying the feudal aura that they had imbibed, their presence did bring in a supernatural level of positive change in the colonial nations. The best thing that they presented was the English language.

The singularity of English society does not exist in their kings, their colour, their dressing, their seeming intellect, or in so many other things, but in the various grooves of their language. Even their Monarchs have been brought down from the lofty pedestal that other monarchs occupy and have been made to exist at an earthly level in one of these grooves.

Morgoth, it is possible that the length of my writing has gone beyond endurable limits.

I need to explain why I am posting so much in such detail. I am not a professional writer.

Over the years I have diligently made observations and developed my understanding as to why English has a very superior social programme that makes the speakers of this language exist in an elevated yet softer social system. The so-called skin colour doesn't actually matter.

I have written a book, the name of which I have already mentioned. I am awaiting the confirmation of its ISBN number. I am sure that in this book there are an immense number of ideas that I mean to convey. As a writer going for self-publishing, I am certainly grateful to Tony for having given me this space.

As for my word "meagre", it was not addressed to you specifically. It was a general comment on the citizens in the English world. I will write more on this later.

I am desperate that England should continue to exist without being infected by a virus that I have discerned in my studies. You see, it is not for the sake of the Englishmen that I am frantic, but because of the fact that England is the real abode of English. Everywhere else English, and the social philosophy embedded in it, is being stretched and contorted beyond tolerable limits.

One needs a standard to measure and correct the other systems. If this standard disappears, then I for one would feel at a loss when I want to delineate the difference.

I deeply apologise for the length, which I, despite my efforts, could not limit.

Posted on: 4 May 2004

In another thread, when I replied to Wilf with an "I can only say, My God", possibly he took offence. And Morgoth got distressed when I said "As for your understanding about other ethnic groups, I would claim it is very meagre"; even though this comment was prompted by the general lack of understanding of what I was saying among the other members who reacted to my writings.

What I said was not anything about offensive words, as about a homosexual or of such words as "nigger" &c. One can call a person a "dog" or a "son of a bitch". These are all offensive words and are understood as such.

I am trying to convey something which is entirely different. My theme is about words with social structure embedded in them; they are not "impolite" in any sense we understand in English, even though the total effect is much more than impolite.

You see, I am trying to convey what is in my book. I will be brief and say that in feudal languages persons do not exist at the same level of mental dignity. In each word, each addressing, each referring to, and in many other ways, persons exist with a very strange experience of either social elevation or suppression. Both get markedly different social acknowledgement, with all interactions radiating the structured vibes.

The total effect is that the society is splintered into a series of levels with a multifarious effect on everyone. It is very visible. The effect of this on an English society is very terrible, and when it goes on without the knowledge of the mainstream citizens as a sort of underhand communication, it becomes a very evil thing.

I will take a small theme that comes in the introduction of the second part of my book. Maybe it will convey some sense:

"When I was in Delhi, a place where the language is Hindi, I used to go and meet many businessmen in the course of my business, which included even meeting publishers. Suppose when I am sitting with the proprietor or manager, or editor, or even with my friend who may be a businessman, I need a glass of water.

"I tell the man sitting opposite (in this case either the proprietor, manager &c.) that I need a glass of water. He would immediately call his subordinate, either the lower staff or his secretary, to get a glass of water. In Hindi the word for He is either Ous or Oun, and for For Him the words are Ous Ko and Oun Ko respectively.

"The former without formal respect and the latter with formal feudal respect. What he would say would be: Give him a glass of water. Or something to that effect. When the first dialogue is dealt out, one can distinctly feel the subordinate personnel keenly seeking for the key word used — that is, whether it is Ous or Oun.

The effect the different words can create is purely remarkable. For if the word used is Oun, the whole atmosphere in the office changes to an air of sweetness. The body language of the subordinate changes to unconsciously exhibit reverence and deference. There is not only an air of submission but also a quickening of bodily movement to accomplish the requirement.

"At the same time, if the word used is Ous, then also the effect is supremely phenomenal. The subordinate personnel's body language changes to that of marked discourtesy, and the air in the whole office turns to that of indifference and disdain.

"A general immobility unconsciously comes into play. The requested item's arrival is not so fast as could have been in the other case. In both cases there would have been no other verbal communication made to indicate the importance, or lack of it, of the person referred to, other than the change of Oun to Ous."

Gentlemen, have I conveyed some sense after all these days? Most feudal languages have this structure. My book is about this understanding and its implications for the English world. The idea is of much graver issue than you may have understood here.

For the understanding really froze the Englishmen during the colonial days who came educated in the Humanities, in psychic enclosures in the colonies, dreading the native social intrusions — and superficially contorted them to display racist aloofness. It is possible that each time feudal languages are being spoken around you, your society, and you yourself, are getting splintered and contorted in a most eerie manner.

And it affects everyone. And it restructures the society.

Posted on: 5 May 2004

I am truly gratified to see someone had the guts to look at the issue in the eye.

It is not easy to do it. And my experience in this regard was that I needed a lot of courage to delve deep into this theme.

When I think of it, I must mention two of my near kin who, when they were studying in privileged schools, did like communism very much as a fascinating idea. The whole concept was wonderful and like a fairy tale.

But when they became professionals, I do not think they had the guts to like the lower guys. For they came with a very negative infliction. This was in the language. Actually it is like a potential difference. It depends on the layers of social distance between two persons or groups.

I hope to see your posts in this regard.

At the same time I do feel that the posts of England Expects do have some lingering points, but there is a severe lacking in a certain understanding. For if he is simply going on identifying himself with the White man, why did Britain go to war with Germany in two wars?

The looming threat of the non-White immigrant needs to be understood in a very different manner, for as I said earlier English native speakers do not have much idea as to what they are dealing with. I mean the software.

Do you understand that there is simply a difference between the non-White man who is English in mental mood and the non-White man who lives in the native areas with no English?

Actually there is another group: that of the person who lives in a non-English mental mood and yet is good in English. This person is the most to be feared as far as English nations are concerned. This man can be of any colour, even White. My elaborations will come later.

I have seen writings that start with criticising England/Britain and then go in for illustrative examples of the Spanish Inquisition, the cruelty in the Spanish colonial adventures, the Holocaust, the defeat of Russia by Japan &c. Well, if England really wants to identify itself with all these items, then it is a real shame.

Posted on: 8 May 2004

From reading many of the writings on this site, I do discern what I had feared many years ago. There is a fear of the non-White immigrant who comes mainly from the Asian mainland.

The lot that comes from the African mainland also does bring in psychic disturbance. It is generally understood that such things will be there, as we all can say with much ease that “newer cultures bring in a social distraction”. Yet it is not so easy an understanding as that.

For think of a group of persons who are native-born of the USA; would they bring in such feelings of disquiet?

Actually there is another element which is a natural understanding among the natives of Asian nations. They also, like the Whites, take pains to befriend persons whose antecedents are acceptable. If it is not colour, there are many other attributes that equally do the job.

When one talks of colonialism, one just thinks of the persons from these nations who worked as menial servants and other jobs; yet in these nations there were so many other groups of persons who existed much above the servant class.

Yet it must be admitted that they were very anxious that the lower classes should not rise above their station, as in the language they exist in a very negative area; any upward movement of these persons would immediately cause severe trouble in the social machinery. And it was the truth.

The British colonialists did create a lot of social havoc in the Asian nations when they took a lot of these lower guys as their staff; this more or less gave a real boost to these guys in terms of mental stature, for do not under any circumstance think that the English behaviour was brutal and markedly slavish, for it was not in comparison to what was the reality before they came.

But what the British did was a real pain to the social set-up, and in many ways it was good they were sent off as early as possible. For if they had continued for fifty years more, a lot of singularly repressed persons would have climbed the social ladder.

But the British themselves could be at ease with the senior persons of the society, as to be on any terms of social interaction with the lower class of the society would really transfer the bear-hug of overwhelming social crushing on the British also. Do not believe that what I am saying is something of an imaginary scenario.

In one of Somerset Maugham’s short stories I did really see an Englishman engulfed in the negativity that I had been able to imagine many years ago. (I really do believe that the insights of many of Maugham’s stories are of fabulous standards.)

In this story (I do not remember its name) one young Englishman working in the colonial services is infatuated by a native girl and marries her (much against the advice of his fellowmen). He knows the native language. The girl is beautiful; yet whatever he does, she refuses to delete her native mental mood.

When a child is born, he desperately wants to bring him up in English, for he senses what I have elaborated — a negative social atmosphere in the native language. He arranges a transfer of his job to England and takes his wife and child there, and initiates his son's education there.

One day his wife, without his knowledge, takes his child and goes back home. He follows her, greatly distracted. The tragedy starts; he has to resign his job (in the native language now he goes into the lower end of the social stratum; this is not understandable in English, and this idea is my insertion here).

He lives with his wife's family as one among them on the lower levels of social existence; being infected with the social negativity that overbears on persons who have lost their position, he finds it difficult to move with his English compatriots; knowing the native language, he and only he can understand the change that has come in the mental framework that designs society.

He moves on to the inevitable end of the story.

One of the most fascinating members in this debate site is England Expects. His self-assurance is really remarkable. And I can empathise with him. And I could imagine the creation of this mood many years ago.

Earlier the Englishman is concerned with the intrusion of the French, the Germans, the Russians, the Spanish, and others. The question of the non-White crowd being a threat to the social system was not contemplated at all. There was no understanding that they also could compete for the social and workspace in the English nations. And its long-term repercussions were not thought worthy of serious consideration.

Actually the mental elevation that English and English citizens do have is not genetic as England Expects claims. It is absolutely a direct consequence of a very comfortable communication software used for thought and speech. Nothing else.

Any person, of whatever colour, if brought up absolutely in English systems would radiate the same level of functioning calibre.

And let me tell you that if any English child was brought up in any Asian language like Hindi, Tamil, Malayalam, Chinese &c. at the lower end of the communication structure, then that child would not exhibit any English social or functioning calibre — only just an obsequious, ambivalent, shifty personality with wavering rectitude. It is the mental software programme in active work.

And if he were brought up in the elevated areas of the language, his overbearing nature would have made the ordinary English native scream with irritation.

Moreover if there is any contention that only Englishmen have supreme calibre, that also needs to be corrected. For I sure know non-English persons with resounding mental calibre; but the problem with them is if they stand with three of their countrymen, what they create is a very hierarchical social atmosphere in which all communication is stalled by the requirements of extracting feudal respect.

He or they won't be able to bring about an intelligent social atmosphere which a most ordinary group of English persons can develop.

The problem is in the language. Feudal languages will erode your society. Otherwise there is nothing genetically wrong with anyone.

8. Replies on the USA and Feudal Languages

Posted on: 12 May 2004

QUOTE

In your opinion:

Hi Peanut: Even though I have not yet had the time to give you a real lengthy reply, I must admit that your inferences are absolutely right. Beyond that, give me some time.

There is a design in each language, and it is the designs inside the English language that are running your nation. For the US is a British creation, and it is a place where the whole world can get British training without having to barge into Britain.

What differentiates you from South American nations is that their societies run on other languages — possibly a variation of Spanish or Portuguese, amalgamated with native Indian tongues.

I hear that there are a lot of places with Spanish-language environment in your nation; well, there it won't be the English US, but a variant of a different variety.

Forgive me for talking in riddles.

Give me some more time, and I offer my deepest apologies for writing my theme in so complicated a manner when the real idea is much simpler.

Posted on: 14 May 2004

It might be true that there is a level of arrogance in the growth of the USA. But let us go to the creation of your nation.

People always think that the USA is a new nation, and surprisingly intelligent at that, being able to create a lot of administrative infrastructure with seeming ease while many other nations — both new and old — still find it very, very difficult to run their systems in a logical manner.

The fact is that the USA is not new in any sense; it was just a continuation of the intense historical experience of the British that created a new nation called the USA. Even though they took the stupid pain to throw out their British yoke, this fact remains.

But then, over the years, it has become a nation where anyone from any nation can come and imbibe the English systems, including that in mutual communication. May I remind you that many of the easiest levels of personal interaction one can practise in English are not possible in many other languages?

When a lot of people come to the USA from non-English nations, the earlier English base of the nation would severely get jolted. Along with them would come their native arrogance, nasty bureaucratic systems, corruption, nepotism, brutal police, and many other things.

Even then, I must claim that many of the things that the US does all round the world — for which it is heavily vilified — are not of so much criminality when one compares what other nations do.

For example, let us take the recent case of abuse of prisoners in Iraq. I have not seen the pictures. Yet I really do wonder whether they would match in brutality with what takes place as an everyday event in most police stations in third-world nations.

In these nations the common policeman, who comes from the brutal ranks, literally beats up anyone who is arrested for any flimsy charge to a pulp if he has no clout.

Posted on: 18 May 2004

Hi, let me continue:

Back to the US: Let me quote a very small portion from my book, but I should warn you that since it is a continuation of a large amount of arguments, it is possible you may not get the full gist of what I am saying.

"Yet the continuous and incessant bombardment of alien cultural ideology embedded in feudal languages could create experiences which are not English and will lead the USA to social tensions.

"Though the extreme emotional disturbances it causes would be understood as racial feelings and colour discrimination, the real reasons could be the strange and disturbing social restructuring that is being forced on an easy-going English society. Ordinary, peaceful persons would react violently to alien disturbing cultural signals which are disturbing and at the same time difficult to understand.

With callous indifference one can claim that America is the melting pot of cultures. If full melting does take place and an English mould is formed, it is all right.

But I have fears that with this severe influx of alien cultures that come with a package of virus software, a stage may come — at least in certain areas — where the innate resilience of the English structure may be severely tested and cause much distress to individual persons; and can, in a matter of time, cause a domino effect on many other areas, causing strange happenings of t*echnological failure, inefficiency, conflict, hatred, events* that may be described with shallow understanding as racially motivated, decent and peaceful persons acting with unnatural violence &c.

Rude officialdom, arrogant and trigger-happy police, increasing corruption, insolent attitude to persons who are judged to be doing lower jobs, time-consuming judiciary, rules and regulations which are laughable in meaning but having a sting from which many get hurt, and a general feeling of *hopelessness for the solitary individual* as against the might of the society are all general characters of the effect of feudal languages.

What has to be borne in mind is that feudal languages do have elements in them which aim at subjugation; and where they fail to do so, they may at least cause deep mental hurt. And that too in an extremely soft and inconspicuous manner that it may not be discernible to another person other than the person who felt it.

Though persons who do not know these languages may not actually understand the full significance of each and every word, they may be able to sense the negativity from the body language of the person who says the words and of the others of the same language who may actually understand it."

Posted on: 22 May 2004

Quote: Wilf:

Ethnic minorities are an essential part of any society, throughout history. They bring ideas, innovation and with these, more importantly language.

Wilf: I need to answer you.

No one would say that loading a virus-infected programme into an otherwise perfect computer is going to add to its versatility or intelligence.

Can you understand the great paradox of the problem? No Englishman can easily understand what I am saying, yet it is a living reality all round you.

Quote: Abm:

Are these terrible things going to happen/happening under the feudal language system? How do non-English people embrace English language if they don't need it? Is there any way for English nations to sell these consequences to non-English and bring the goodness you are talking about?

And Abm: the answer is, there are. And the tragedy is that no one has really given much thought to this factor, which is most assuredly the villain of the piece. And it is not possible to induce the persons to accept the positive social systems; they can only be given an exposure to the other side of existence which cannot exist in their language and thought process. It should be done in such a manner that the correcting systems themselves should not be corrupted by being exposed to viruses.

I hope I am crisp and short enough, but hasn't the riddle deepened?

9. Have They Gone Nuts?

Posted on: 15 April 2004

Hi England Expects!

English nations do not know what they are dealing with. That much is sure. In recent times, there are clear signs that they have lost their collective wisdom.

When the whole world of barbarians is on the verge of exploding upon English societies, what is happening over there?

Leaders and political leadership — who should know better — are engaged in mutual bickering. They try to play to the world gallery and exhibit a seeming show of dissident innocence. Yet the need of the hour is unity against disintegrating elements.

Has the disintegrating negativity already started stalking the social undercurrents?

Black or White, those who cannot bear the benevolence of English societies should be advised to quit for greener pastures of their liking. There they can enjoy all the sorts of freedoms they may have envisaged while sitting in the tranquillity of a civilised ambience.

England Expects, I must add to your call by saying that English societies need protection from disintegration. If not for their own sake, then at least for the sake of the world.

For English nations still exist as a point of reference for civilised conduct — at both the finer levels and the macro levels.

Posted on: 22 April 2004

Hi there:

When one speaks with conviction yet with limited understanding of the starting place of the problem, one may sometimes end up exhibiting a demeanour entirely opposite to what one was trying to convey.

This is the dilemma that faces people in the English nations. They know that all men are equal in rights and dignity.

Yet persons arrive from outside who seem to test the very fabric of one's sense of decency. One reacts with painful misrepresentation of one's mental framework.

It would be a terrible tragedy to see basically decent persons descend to levels that may easily be misunderstood as racial antipathy.

One of my acquaintances — a person who runs a corporate-sector organisation — told me the other day: One American President very foolishly declared that all individuals are equal. The English nations blindly believe it and are leading themselves to their discernible doom.

This man is not a bigoted person nor a renegade. He is a good man with a very sharp sense of fair play. He is from a feudal-language nation.

Now, where is all this contradiction springing from?

Let me tell you: In English, human beings have equal rights to dignity, to articulation, and to many other things.

Yet in many non-English languages there is no such thing. There is no equality in any sense — no equality in dignity, no equal right to fair play, no equal right to human rights, no equality in displayable calibre, no equality in allowable assertiveness, no equality even in right to privacy, and many other things.

And to Wilf:

It is a very noble idea to seek beyond the frontiers and move into the circles of non-English nations.

But before embarking on such a scheme, may I appeal to you not to identify the English nations with the "Bloody West".

Also, if you remain English in non-English lands, you remain superior there. If you absorb non-English languages and social conditionings, you become splintered into an array of mutually antagonistic social classes.

This statement requires much elaboration. The first experience is the 180° opposite of the second.

There is also my contention — and my proof — that the poverty of the Afro-Asian nations, and of many other nations, is really embedded in their languages. Thus this poverty is not a creation of the English nations.

It is all a very complicated theme. After writing on this site for some days now, I have just reconfirmed my old understanding that native English speakers are entirely at sea in their grasp of feudal-language social systems.

Whatever I may say here, the reader will simply match it with some English experience and find all my contentions a lot of nonsense. Yet the fact remains that there is no matching experience in the whole of the English language.

What Kipling said is only a faint understanding of there being a weirdness to the alien experience. Yet whether he located the factor that creates it, I do not know.

Taken individually, most persons who come from feudal-language nations do have very decent attributes.

Yet in groups — especially of the same native language — they will very naturally exhibit disturbing psychic radiations. Why?

The issue is really not one of individual malevolence or lack of moral and ethical integrity. Nor of colour.

For I would contend that a group of bank robbers from England would be more desirable to initiate a social system than either a group of superior, refined persons from a feudal-language nation or a group of inferior, lower-grade persons from the same nation.

The latter two would form a nation with all the same infecting negativity that haunts the streets of many negative nations.

10. Rantisi Assassinated

Posted on: 21 April 2004

Hi there:

A historical tragedy is playing out. Many years ago, Britain was a friend of the Arabs. Has everyone forgotten Lawrence of Arabia?

How has Britain now ended up in the enemy camp?

Is there a connection with my contention that America has, over the years, become a playground for immigrant lobbyists?

Let America return to its roots. It is basically a British nation, built on English systems.

If America pursues a swinging foreign policy that caters to the latest immigrant powers, then its war of independence from Britain will stand revealed as an act of historical foolishness. (Actually, it already is.)

Yet English nations need to stand by each other. Their disunity may spell doom for them all.

Posted on: 22 April 2004

Hi Wilf:

Keep away from the "Bloody West". But what is the "Bloody West" anyway? Do the English really belong under this term?

Should Britain consider itself part of Europe? If anyone thinks so, they need to understand the profound difference between the rest of Europe and Britain.

As for collaborating with the non-English — well and good, but do not become them. Make them British.

Not by allowing them to impose themselves on English nations, but by taking England to them. Turn the ordinary people into English — not the powers that run the show, but the untrained and misled populace.

Let me quote from Winston Churchill's speech during the India Independence Bill debate:

"Power will go into the hands of rascals, rogues, and freebooters. Not a bottle of water will escape taxation. Only the air will be free, and the blood of these hungry millions will be on the head of Mr Attlee. These are men of straw of whom no trace will be found after a few years. They will fight among themselves, and India will be lost in political squabbles."

Posted on: 23 April 2004

You have got it all wrong. But I cannot argue the case for you.

Here, let me answer Wilf:

Many Indians believe their own propaganda. Others should be wary.

There is a widespread belief that India was poor. This is a fallacy. India was always rich. The wealth simply lay in the hands of feudal classes who lived at the studded pinnacle of feudal languages, while the masses existed in total vulnerability.

The poverty that the British observed — and believed to be their own creation — was simply noticed for the first time in history.

Before they came, no Indian saw anything wrong in the horrible exploitation and privation.

Even now, no Indian is unduly distressed by the horrible sights all around him. His only concern is that things should remain unchanged, for any improvement might unsettle him.

Negativity does abound in the lower classes. Yet this is a strange reality that cannot easily be conveyed.

Do not believe that Indians are or were weak, or lesser in intelligence and calibre. Understand that it was Indians themselves who managed to keep millions of their fellow Indians in total slavery.

And understand that the Black slaves taken from African shores were not the only slaves in the world.

In India there existed — and still exist — millions in the same category. No chains or legal papers were, or are, required to keep them there. The language and social structure do the job with far greater efficiency.

Some Black slaves were lucky enough to become slaves of Englishmen. This had three significant effects.

First, the slaves improved to the level of their masters — something that rarely happens in a feudal-language nation.

Second, the slaves learned English and could no longer find justification for slavery, for such justification does not exist in the English language.

Third, the system of slavery was confronted for the first time in a magnificent manner by the English mental programme.

This led to the Act for the Abolition of the Slave Trade in 1807 during the reign of Queen Victoria.

Can you find anything of comparable significance in the whole of world history?

This Act even led to the emancipation of many legal slaves in India.

Do not imagine that the common man from Britain can compete with the feudal superiors of Asian nations.

To grasp the power of feudal-language social conditions, one must work under a group of such persons who think, communicate, and live in their native tongue. I cannot be more candid in this limited space.

China may become rich. India may become rich. But the same strangling social order will remain.

It is this strangling order that gives strength to the towering personalities of these nations. Such power can never come to an English-speaking person. He can only watch it with bewildering amazement.

There is an underlying perception that I am avoiding in all these debates. It requires systematic development of understanding, and I am not willing to do it here.

Winston Churchill was correct in his observations on what would happen to India. The nation is a mess. Yet its poverty is an opportunity for the internationally mobile who live in the best of both worlds. They stand in a splendid vantage position to corner the riches of the developed world.

Again, I refuse to be more blunt.

But Churchill's stand would have created a continuing mess for Britain, for by now it would have been inundated with the elite of the colonies.

Other than that, let me be frank: the Indian experience had a negative influence on British society. It exposed many Britons to crude cultures and cruder attitudes. It gave a conduit for oriental feudal aura to stalk English systems.

Posted on: 26 April 2004

Ah me, it is a strange sensation that I should feel like a racist when you people sound so cosmopolitan.

Have you ever considered that the so-called racism you claim — with passionate guilt — to have practised might have some basis in the social systems of the very persons you discriminated against?

In almost all feudal-language nations, the level of "apartheid" practised in a most comprehensive and eerie way would beat the worst of your racism.

People only take pains to react to being snubbed in the midst of English-speakers and others who have the moral sensitivity and patience to feel guilty about it.

In feudal-language nations, including India, no one dares or cares to think about the innumerable snubs, discriminations, rudeness, and crudeness enacted as a way of life. It is embedded in the communication system. No one cares for the nice chap who is a menial servant.

Quote:

I have to laugh though when my Grandfather, a true Brit and an RAF Air Commodore, tries to reason with her by saying "That Trevor McDonald is a nice chap and he's black."

In most houses, servants sit on the floor, sleep on the dirty floor, are treated like dirt, use separate unhygienic utensils and unclean toilets, are paid a pittance. Crude words are used to address and refer to them.

Any attempt by a good and trustworthy servant to move to other jobs or to marry is treacherously and maliciously blocked with fabled oriental cunning.

Yet the servants also exist in a very negative area of the language system. To interact with them with benign intent is socially dangerous.

I am sure the average Englishman won't catch a whiff of what I am saying. Yet some level of this scenario may be visible in non-English social areas of your nation.

When the English ruled the geographical area now called India, many erstwhile feudal persons did feel a sort of mental impotence. Yet this impotence was a fact of life for most common men before the English arrived.

When the English came, the socially superior felt helpless — on many occasions — to exhibit their difference from their "repulsive" fellow countrymen. This impotence infected them too.

Before the English treat the non-English as one of themselves, make them understand that they must remove the negative programs from among themselves.

Otherwise the infection may spread.

11. Nick Griffin BNP

Posted on: 18 May 2004

Hi there:

I could not resist the temptation to join. I have not read everything yet, but I already find much correlation between the subject and a small part of my book.

But before that, let me say this:

If the non-English immigrant population is speaking in their native languages over there, it might be enlightening to discover where they place you — the natives — in their highly structured and hierarchical languages.

You may not be able to understand it directly. Yet if they speak in their native tongues, they are probably splitting your society in a most eerie manner.

This splitting can cause a deep sense of disquiet. It is also un-conveyable to another person, for it is an individual experience.

A child may feel one thing, a worker another, a babysitter something different. Yet solitary, otherwise peaceful individuals may react violently to the creepy feelings it generates.

Now a quote from my book:

The Threat

When one thinks of jobs in the English nations, all of them could eventually be cornered by persons from outside.

If anyone believes this is a good thing — because the nation gains from cheap labour — they have not understood the real danger implicit in this development.

Along with the labourers would come their lower-stature social culture, connections, and communications.

Their very demeanour, anthropological features, and gestures would proclaim it loudly. They would make a mess of English society.

Many native workers would simply leave their field of activity and seek other avenues. This would create more vacancies.

It would become a vicious chain reaction that gathers strength as more immigrants arrive.

Immigrants who come with good English and an innate understanding of its social philosophies would not create much problem on their own.

But when a mass of immigrants with feudal social understandings converges on a specific profession, that field is as good as lost for the native English speaker.

He or she would not be able to bear the social identification with them or maintain equanimity.

Now it is the nursing profession. Many others are in the offing: school teaching, taxi driving, computer-based work, and so on.

Slowly the native English speaker stands to lose his bastions one by one.

Then the general comment will arise that the English are a lazy, egoistic, snobbish race.

I have already started hearing such remarks.

12. Survived and Home from Iraq

Posted on: 21 April 2004

Hi there:

I cannot comment on Black and White issues over there. Yet one thing is clearly amiss in your government policy.

It is a term I have seen on this site: cultural integration. This is a dangerously misunderstood concept in terms of what it truly means and signifies.

If it aims to create an average of standards between English social standards and immigrant cultures, then it is highly dangerous.

It would mark the end of Britain as one has understood the name.

Intelligent persons in all nations know that you either convert a person to English systems or you draw them into the opposite systems.

There is no middle position of combination. Combination means the end of English, for the other systems are its very negation.

I do not know if any native English speaker has grasped what I have said here. I have grave fears that few have.

Posted on: 23 April 2004

Gentlemen:

There is a profound lack of understanding of so many issues at their finer levels.

England Expects does discern the negativity I am trying to convey. Yet typical English polish restrains him from admitting what really disturbs him.

It is not simply the after-dark-on-a-dark-street affair, though that could be part of it. (I have heard of persons who travel to Britain for a tour and simply vanish there.)

Waif confirms my suspicion that he is a Marxist. Yet communist leaders in feudal-language nations are generally as feudal as the lords and capitalists they oppose.

Believe me when I say that once you lose your English character, you become like many other nationalities — Japanese, Germans, Indians, Pakistanis, Russians, &c.

If you are not unduly disturbed by this prospect, it is indeed a sad day.

I am posting one more article under the subtitle Immigration to English Nations. It serves as an introduction to Chapter 29 of my book.

This is a long chapter. I debated with myself whether to include it because of the many disturbing things discussed.

I would request you to read it.

Posted on: 26 April 2004

Wilf, I can only say: My God!

The level at which you discern language and communication is from the safe haven of English.

Out there in feudal-language nations, the designs that language carries have a far more contorting effect than Englishmen can imagine.

It did not matter to you for a long time. Yet in the near future you may find yourselves right in the midst of its effects.

Even when things go wrong — minor mistakes creating major disasters &c. — you may not connect it to what I am saying.

Yet the fault lies in my writing style, for I have not yet fully explained what I have been harping on.

I will do so in a few days.

The scenario is that of a vastly different world.

13. Monarchy v Republic

Please note that as of now, my perspective on British monarchy has changed **180 degrees upside-down**. I see it as a continental European superimposition on England.

Posted on: 26 April 2004

The British Monarch is not my Monarch. Yet when I see the way you debate your monarchy, I feel deep apprehension. You seem to live in a surreal atmosphere.

You take things to personal levels. What you are debating is the institution known worldwide as the British Monarchy.

Whatever standing Britain has in the world, that is the standing of this Monarch.

You are not debating one Charles, William, or Elizabeth. The incumbent can be anyone who has some emotionally appealing right to the title.

In all political systems, sovereignty resides somewhere and serves as the focus of jurisprudence.

In Britain, this focus is the institution of Monarchy.

There is no need to judge a Monarch by his or her private life. That is better done for Presidents and Prime Ministers.

Why insist that the King be a sage or a hermit?

If a King has a penchant for rape or lechery, then there might be a case for "impeachment" — or for nepotism and similar vices.

Otherwise, judge whether he or she can uphold the dignity of the office at the formal level.

One thing to remember: Britain has rarely been ruled by outsiders.

What enabled it to win the last battles in almost all its wars was a level of inspiring emotional integrity. The sovereign could claim a fair share of that.

As Napoleon declared, the difference between success and defeat often lies in seemingly small things.

What Britain has as heritage is a priceless legacy. It cannot be bought with money or created with expertise.

You cannot compare your sovereign with any other king or queen elsewhere.

Not because your kings have been of superior calibre or better morals, but because they were monarchs of a nation that truly contributed much to the world.

Do not think that American Presidents have always taken their nation on a rightful path. The paths they have chosen have, at best, been perilous.

Your monarch can exist above the reach of powerful lobbies and serve as a real guiding force for politicians.

Like everything else, Monarchy needs careful training and diligent pruning.

Who knows — when no politician dares speak assertively, even as the nation teeters on disaster for fear of a minority vote bank — the monarch may yet strike out for the sake of posterity, who are not yet on the voters' list.

Democracy is not yet a well-tested tool. If its pitfalls are not understood, this so-called liberal philosophy may cause deep remorse for the English nations on the world stage.

Among people of quality, democracy is efficient for political measurement. But when lesser-quality people participate in huge numbers, it becomes a sure enactment of pandemonium.

Do not believe all is safe and well. Concerted efforts are underway worldwide to cripple the English nations.

You may yet need the emotional appeal that only a Monarch can launch to save your nation when times seem bleak.

When the Union Jack went forth around the world, something else accompanied it: the crisp command, "In the Name of the King/Queen".

The inspiring power packed in that verbal package — travelling beyond seas and mountains — was supernatural.

An "In the Name of the British Constitution" cannot replace it with equal force.

Support your Monarch. Do not join the chorus of evil tongues in evil nations who mock your monarchy as an anachronism of idiocy, even as they stand in a cesspool of dirt and historical buffoonery.

Do not let mediocre minds in unattractive nations snigger at your monarch.

A bit of love, appreciation, and enduring vigilance can keep your monarchy in efficient shape.

Yet let the debate continue on what improvements can be made. And of course, make the Royalty very, very lean in numbers.

Forgive me if I sound presumptuous.

Posted on: 30 April 2004

Hi vivavox,

Let me reply point by point:

Point 2: In most nations, the idea that sovereignty lies with the people is a myth. Democracy there is often just competition between rival feudal families.

Point 3: Let there be someone beyond the reins of votes and voters. These can dilute the courage of your representatives.

Point 4: If Queen Victoria truly had a passion for a non-English language, it is distressing. German can carry beautiful feudal themes. It only shows the need to make your monarchy as English as possible.

Point 5: Those victories were the result of many features and factors, not just the courage and intelligence of fighting men. Their spirit must have had a more tangible base than individual capacity alone.

Point 6: Your palaces may not rival those of French Kings. You lack a Taj Mahal, multitudes of Pyramids, a nonsensical wall around your nation, or a heritage of burning widows on their husbands' pyres.

Yet be proud of these absences. They prove that no mass of humanity lived in slavery slogging for an ungrateful master race.

The last item never disturbed natives until persons from your nation arrived and were shocked out of their senses.

What entices tourists need not be something to be proud of.

Point 7: I do not know if anyone has quantified British contributions. Even the inconspicuous post offices lining the poorest nations perform a wonderful job beyond the ingenuity of others.

Not because they could not imagine it, but because they lacked something else.

If Britain contributed so much, one may claim the social and political environment created the mood for it.

Point 8: Instead of destroying the Monarchy, destroy the lobbies that confine it. Let the Monarch be more professional.

Democracy is good until it fails; then it is calamity. Your Monarchy is still the best available. Comparisons may be made with others.

A leaner, thriftier Royal family would serve best.

Point 9: The Empire is still alive. It may not appear on geographical maps, but it lingers. Let a testing time come; then see.

Point 10: America is not the most powerful nation on Earth. Judging power by arms and military technology alone is superficial.

Something more is needed to endure prolonged tribulations. Britain had it and possibly still has it. But I fear you may wear it out.

Last, Point 1: The answer will be self-evident in some of my postings. Spiritually I belong nowhere.

To Sue: When you pay, ensure you get efficient service and work of adequate quality.

14. Joining the Euro – Don't commit a historic blunder

Posted on: 30 March 2004

I have read the replies and comments of all who have posted on this subject. I just want to add my own comments.

Many who have expressed misgivings about the whole project stand on the right side. Among others, the fears expressed by Miguel should not be taken lightly.

As it is, the English nations seem to have lost their collective wisdom in many aspects.

I am a social scientist of a rare order. Due to some strange psychic effect, I have made my life an experience of many unfamiliar sides of living. This has led to some strange understandings.

I have written a large work based on these understandings. I have tentatively titled it March of the Evil Empires.

Incidentally, in this writing I have dealt — very briefly — with the concept of the European Union.

May I post this brief chapter here for members' perusal? The reader may not grasp the full theme, as it continues a large set of prior arguments.

The following chapter comes in the third part of my four-part work.

Chapter 23

The European Union

Now I enter a subject that is surely none of my business. Yet my intellect has naturally extended to it as part of all this thinking.

The issue is the advisability of Britain joining the European Union. Many in big business would definitely support it.

Yet it should be understood that the interests of big business have always been trans-national. They never fully coincide with the interests of local people.

The condition of workers during the Industrial Revolution in England is one instance to note.

Before leaving this point, I opine that Britain resolved those terrible issues amicably because the national language was English.

Had it been a feudal language, no one would have bothered about the sickening social conditions. Each intellectual would have sought only his own social safety.

Beyond anything else, there is a deep chasm of differing social structuring between many countries in the European Union and Britain.

This contention rests on all the arguments I have made in this book.

I contend that if Britain joins the rest of Europe, Britain would come off worst.

The average British citizen would then become equal in dignity and stature with many persons who are not allowed the same level by their own societies.

The straight-backed posture exhibited by the British — and possibly by all English-language-programmed persons everywhere — would act like the anecdotal red scarf to a bull.

Other citizens of the Union would wonder: Who are these English that they display so much individuality when the whole of Europe can be so adaptable?

There would be continuing fun in provoking them wherever they assemble with a British identity.

It could cause flare-ups so intense that the pitched battles between British football fans and locals a few years ago would seem a mere dress rehearsal.

The main provocation for persons of English breeding would come when tackling bureaucracy from non-English areas.

Other Union citizens would not understand why the Englishman gets wild. They are used to far worse nuisances from bureaucracy.

Another source of disturbance would arise when professionals from the English nations contact those from another European nation.

Before the union, there is a clear understanding that the other is British and hence different.

Once union occurs, both are equal. The dignified posture and free communication of the Englishman would then cause deep heartburn in the other professional, who may live under non-tangible social strictures.

The latter would ache to undo the Englishman's individuality as a way to repair the social and mental hating he endures from his own countrymen.

Ancient themes — "One of our citizens is equal to a hundred British" — would resurface, just to assuage bruised egos.

All ancient prejudices remain recorded in languages and many non-tangible aspects. It would be grave to ignore these warnings.

Beyond all this, things like hookworms, rabies, bureaucratic corruption, red tape, megalomania, and others — whose vivid character the British may never have experienced — would gain free entry if Britain joins the Union.

Many arguments favour joining. Yet the elementary question remains: how long would the Union last before corruption and inefficiency overtake it?

And what is wrong with remaining Britain as it is now? Why can't the British be more vocal about what they have positively contributed to the world?

If reasons are needed for joining another nation, then by the same logic India would stand a better chance. Isn't India the "greatest" democracy in the world?

But which Englishman would even bear to think of this possibility?

Note of caution: I personally believe it may be unwise to play into the hands of big trans-national business.

Posted on: 31 March 2004

Hi Justin of Oz:

I read your letter with interest. Yet I need to differ. I will return to you later.

Before closing, I saw your signature lines:

> *"They only have power over you that you give them."*

Only native English speakers would truly believe this. It is not true.

I need to explain. I will. Give me time.

Posted on: 2 April 2004

Hi Justin of Oz:

First, my thanks for your letter. It shows you seriously read mine.

Your letter exhibits the mind of a man who is altruistic by nature. You also seem to believe that English is just like any other language.

You appear to hold that present-day world development owes nothing special to English and its speakers. That poverty stems only from unequal wealth distribution, not social negativity. That one's association leaves one unchanged, retaining innate culture and standards.

Some of these ideas may not be yours. Yet for debate's sake, let me continue.

I cannot discuss the whole theme here; it would require much writing.

But let me ask: have you noticed that almost all English nations maintain a minimum dignity for citizens? They display an anthropological feature of dignity.

In many other nations, citizens appear in varying levels of physical and mental dignity.

Many nations are not truly *poor* — they have adequate money and resources. What is lacking is equitable distribution or some social programme that impedes smooth economic functioning.

Do not believe market economics alone brings prosperity. All nations trade.

Yet English trading systems carry a positive aura for society.

This becomes understandable only if one grasps the basic social philosophies of Asian, South American, or independent Black African nations.

Actually, what I am trying to say has not yet entered the picture.

After years of persevering study, I have written about my understandings. I tentatively titled it Oh, Ye English, Beware the March of the Evil Empires.

Other titles would suit equally: Feudalism in Languages and Its Effects on Society; Social Philosophy of Language and the Designs of Society; &c.

Small parts have appeared on this site. The main ideas are yet to come.

I quote from the book synopsis; it may give some idea of my direction:

> This book contains a revolutionary idea about understanding society, human behaviour, history, anthropological features, and many other aspects of human beings. The basic understanding is that languages — the software for human communication — are powerful media. They not only aid communication but contain extremely powerful designs and programmes that literally shape societies.

> Languages are powerful machines that create definite, pre-definable patterns along which human beings arrange themselves into different societies.

> Different languages form different societies. A group thinking and talking in Tamil would display remarkable Tamil features and behaviour patterns. The same in Spanish would show definite Spanish looks, demeanour, and social arrangement. An English-speaking society has its own identifiable looks and interpersonal configuration.

> From this understanding — a complicated theme dealt with here in an easy manner — the book shows the definite difference of English compared to many other languages. The author claims popular English, as practised in English nations, lacks the feudalism or hierarchy found in many others.

> Languages with feudal content create social relationships and structure according to that design. This affects social cohesion, homogeneity, family structure, anthropological features, efficiency, mental calibre, sense of security, history, township planning, civic sense, dressing, work atmosphere, economy, and more.

> The book discusses nations with feudal-language content: France, Germany, East Europe, Asia, Africa, and others. The debate shows a definite link between language programmes and the history, society, and other aspects of their speakers.

(The summary continues —)

Justin of Oz: It is a long work. I should not take too much of your time at once.

I will continue the debate later.

Yet before closing, one more thing: no culture, standard of behaviour, attitude, or social structure is safe or stable.

Any person will adapt and change according to what he is forced to react to.

Let me conclude for now.

Apart from that, I wish you a good day.

Posted on: 23 April 2004

Hi Top Hat:

Native English speakers truly use a fast, impediment-free communication software.

There is a great difference that thinking and living in English makes.

I contend that even a person's facial features change according to the language he or she speaks.

You do not realise how lucky you are compared to many others around the world.

What is simple and easy for you would be like climbing a steep mountain for persons in other language areas.

I can make you understand what I mean, but it would require much space.

Yet it is not an easy theme to convey.

As for your NHS being sluggish, I fear many more things in your country will start exhibiting features of feudal-language, negative nations if you do not recognise the infection that has set in.

Posted on: 30 April 2004

Hi Top Hat!

Does the land of my birth really matter — especially when debate is hotting up on race-related issues?

Yet items in my writings can convey the answer.

When Britain stands on the threshold of grave decisions and navigates uncharted waters, why not extend appreciation for unsolicited messages?

There is always a perspective from beyond the horizon.

I would not have visited this site if I had nothing to convey.

Posted on: 1 May 2004

Hi there:

An acquaintance — an academician in a Middle East university — once told me emphatically that there would be no political entity called Britain within fifty years.

If this happens, it would be a true tragedy.

Not because all British are the best individuals — no, many others, known individually, show far better personal refinement.

The problem is you must know them individually. As a group, they may not amount to much. I leave it at that.

But if Britain joins Europe and becomes one of many Lilliputians among persons of questionable refinement, it may be a most irresponsible action by the present generation.

There is an unbridgeable difference.

15. A Royal Bigot?

Posted on: 31 May 2004

Gentlemen:

There are far more terrible things in other languages than can be imagined in English.

Living in soft social situations, one learns to react to minor issues with unwarranted sharpness.

Everyone reacts to unruly behaviour. When one stops reacting, then it is time to grieve.

Believe me when I say that the English systems in the USA have truly trained the Blacks there to be the best Blacks in the world — far better than the Blacks in the free nations of Africa.

There is need to consider this aspect amid all the disparaging talk that accompanies it.

Whether the (foreign-born) Princess possesses personal refinement is another matter.

16. Spying on the UN

Posted on: 15 May 2004

Has anyone considered that the UN is really a big, fat white elephant? It swallows a lot of good money to maintain a host of bureaucrats and gives crooks who run nonsense nations a chance to bask in international attention.

The English nations, acting as a consortium, could do far more good for the world's needy — and with much greater efficiency.

Posted on: 16 May 2004

I beg your pardon, Tony. With due apologies, may I clarify?

What I really meant was that the UN — sitting inside an English nation and existing as a continuing source of non-English cultural infestation — is very dangerous.

I am not connecting this to colour or race. I truly believe the quality of a society depends heavily on its communication software.

What I would suggest is to catch this apparition by the ear and swing it right into the Atlantic Ocean.

17. Changes in America

In the last ten years or so, America has changed much in character.

A lot of funny claims can arise. Even East Europeans, West Europeans, Chinese, Pakistanis, South Americans, Indians, Koreans, Middle Eastern persons, &c. who have domiciled there can grow highly passionate about “British injustice to their nation, America”.

But the fact remains that the US is simply a geographical expansion of the English spirit. It was designed by men who were English in all but their antipathy for the English King.

Even though Americans tried to put on a shallow show of difference — like changing the traffic lane from left to right — what runs through the American spirit is English as a social programme.

This becomes clear when one compares the difference between US and England with differences that exist even inside many other nations among their own people.

18. Hijab – Religious Dress Code: Have the French Got It Right?

Posted on: 19 June 2004

Actually the whole thing is more complicated than is understood.

Do Bosnian Muslim women wear the purdah? I do not know.

But the social pressure is not just religious. It connects to the ethnic, cultural, or possibly native-language ties of the persons concerned.

For example, an Englishman who converts to Hinduism is not the same as a native Hindu.

Beyond that, a few persons who come to English nations and dress like this can be a novelty — interesting to watch.

But a crowd arriving and then dictating terms is entirely different. This applies to many ethnic groups.

It is better to understand the undercurrents of what may be seen as swarming the nation.

19. Chinese School Janitor Attacks Nursery School Kids (in China)

This news may have escaped many (I heard it on the BBC), yet I noted it.

According to authorities there, he was a schizophrenic with a history. I know little about this condition, yet there is Dr Thomas Szasz, MD, who believes such categorisations are largely hallucinations of the medical profession (www.szasz.com).

Whatever the case, there is a language factor that has escaped scientific attention.

In feudal languages, when persons are attached to unbearable language levels, it creates severe mental trauma that can break out violently.

Here, BBC News used the word "janitor". But in a feudal language, the social sense it conveys is usually far from what one imagines in English.

Words change, understandings change, and the level of human dignity differs. This can apply to many common English words like governess, babysitter, nanny, and so forth.

What happens is that when society introduces a man below his natural mental level of dignity, others take the hint and continue the scenario.

This can become horrible — not understandable in English. Each verbal communication he receives becomes mental battering.

In some cases, if the man retains dignity, he may react with extreme violence.

The trauma intensifies when the other person is presumably below his natural social standing — even a child.

I do not know if this incident in China relates to what I describe. Other mental pressures may have been at work.

But what I have said is also a living reality.

In my book, I touch this topic lightly. The context was a bureaucrat in a feudal-language nation (I named the language and place) addressed by an ordinary citizen with polite words lacking feudal reverence.

Quote

Schizophrenia: Along with this comes his or her propensity for schizophrenia.

———————————————————————————————————— But in the feudal connotation, the words lack the proper level. Hence the outburst of mental illness. The bureaucrat would immediately go furious, with no tangible reason; his eyes may become bloodshot; his voice may tremble; his physical features may tremble; his words may lose grammar; his writing may go wrong; he would lose sense of proportion; sometimes he would refuse to look at the common man in the eye.

I think persons on the borderline between feudal set-up and common people are slightly vulnerable to mental tensions sometimes diagnosed as pure imbalance.

In most nations, guns are not common, so reactions are usually verbal or with minor arms.

But in feudal-language nations, people generally stay in their social level. Catastrophic dismantling occurs only rarely.

Yet in nations where guns are widely available, it could create massacres.

For example, in an English nation, persons may feel mentally traumatised by a sense of strange subordination in communication and gestures from speakers of un-understandable languages.

If this happens, disastrous effects are possible, for guns are available.

In this context, I quote again from my book (another section):

Quote

This hidden danger exists for all who encounter a professional from a feudal-language nation. He is good in English, courteous, and able. At times, an English native may work in his house as domestic help, babysitter, or similar.

When he is around — fine. If his family also communicates in English — fine.

But if they switch to their native tongue (&c.), it becomes another matter altogether.

Once the native-language programme starts, a real virus works to disturb the English native.

The person may feel something intensely binding him or her — felt in the looks, actions, and postures of the elderly native speaker.

If the English person cannot escape this environment, a very violent reaction may be expected.

This disturbance is something psychologists won't fathom unless they understand what I convey.

It may be understood that the negative effects are not White versus Black or Englishman versus non-Englishman, but English language versus feudal language. The colour of those involved has no meaning.

The same effect can occur in many other nations, only there communication levels follow socially accepted routes, so little mental disturbance arises.

Response to Comments on Janitor Incident

Posted on: 14 September 2004

Quote: Oldfred

There is nothing demeaning or undignified in being a manual worker, which is what a janitor — or caretaker as we mostly call them over here — is.

My answer: Quote: ved.

The word "janitor" was used. But in a feudal language, the social sense it conveys is usually far from what one imagines in English.

Words change, understandings change, and the level of human dignity differs.

Quote: MadMarchHare

i dont get it, and i'm with oldfred on this - cobblers!

I do not want to be seen gloating with an annoying smirk, saying, "Oh, I know something you do not know."

Actually, I seem to have provoked your curiosity about what I have been desperately trying to convey.

I gave a fairly good hint of the theme in March of the Evil Empires: Alien Languages & Cultures (Banter & Rant).

You see, the problem does not lie in the word "janitor" itself.

It lies in the package of other words that accompany the social understanding of "janitor".

To give a minor illustration: there are several layers of respectability in feudal-language communications. Each exists with a very distinct group of words.

Consider these English words: You, He, She, Him, His, Her, &c.

In English, they do not change according to a person's job, vocation, profession, social position, financial condition, or physical prowess.

But in feudal languages, they change to different packages of words. These exert a singular level of social force that affects the understanding of all who acknowledge it.

This is an abominable thing that English speakers have not experienced — beyond the very minor feudal structuring in their communication with monarchy and aristocracy.

In feudal languages, it exists at all levels of society and between any two individuals.

The lower levels of words carry very mean connotations. They create sharp mental moods that design facial expressions.

The cumulative effect designs the whole social structure.

Quote: MadMarchHare

When i was a receptionist - I called myself that - even though some viewed this as a 'lower' job (through the way i was treated on the phone and in the reception) I couldnt have been called anything else!

It is not in the word "receptionist" itself, but in its connected words.

In English, even if someone proposes that a receptionist is minor, he can do nothing more about it.

But in the languages I have in mind, the other person wields an intimidating tool: the language.

He simply changes the connected words to lower forms, against which you have no defence.

The effect is pure mental and social subordination.

What I wish to highlight is the effect of such communication systems on the English social scene.

The effect would be pure disaster.

I quote from my own post What One Could Lose!:

Quote: ved

Here my aim is not to say that the average Englishman is of better ethical or moral standard than his counterpart elsewhere, but that the systems he carries in his mind have a rare element of grace and beauty. What is needed is that this should spread to the rest of the world, and not the reverse — wherein the Englishman starts reacting to alien cultural reactions embedded in alien languages.

Another quote from the same posting:

Quote: Sledgehead

Far from being pure, English is corrupted almost every day so as to better serve its users. In this way it stays relevant. Recently words like schmoe (Yiddish), latte (Italian) and pucka (Indian) have all been found to be useful adjuncts to English and have been absorbed.

The word "pukka", I think, is Hindi. There is a separate English called Hinglish (still in its infancy).

When one thinks of a single word, its negativity may not be discernible.

But if many more words from the same language gain acceptance, their mutual strings also become embedded in English.

This, to say the least, would mean the death of English and the birth of Hinglish.

It is like a single person from an alien religion arriving and wearing religious dress. One is fascinated by the variety it adds to the scenery.

But when many more arrive and one realises there is far more to these dresses in implication than mere clothing, it becomes another scenario altogether.

Quote: tinkerbell

What happened? did any of the children die from the attack. What has happened to the janitor

I saw this news on BBC World a few days back. It seems the man attacked small children with a knife, and one child died immediately.

Posted on: 18 August 2004

My apologies to KahluaBlue and King Arthur. I wrote a reply for Oldfred and MadMarchHare, then saw yours. Let me clarify: I am not justifying any criminal activity. I was using this theme to debate a wider point.

Quote: Oldfred

As to schizophrenia (split-personality)....I'm in two minds about that.

I find it most interesting that you mention "split-personality". In my book, there is a sentence very close to it in literal meaning:

Quote

Actually, persons who think and function in feudal-language software programmes do have a sort of ambivalent and ambiguous two-sided personality — starkly different and distinct from each other. One of meek obsequiousness when on the lower plane; the other of stifling regimentation. It need not be understood that the latter comes with loud and pretentious arrogance; it can also be displayed with supreme finesse.

Another quotation comes from Robert Clive's speech in the British House of Commons more than 200 years ago. I have given it elsewhere (Business Offshore Processing):

> The inhabitants, especially of Bengal, in inferior stations, are servile, mean, submissive, and humble. In superior stations, they are luxurious, effeminate, tyrannical, treacherous, venal, cruel.

Could ambivalence in personality be embedded in the language itself?

Quote: Oldfred

So let me see if I've got this right Ved! In English the word Janitor means just that....a caretaker type, yet under your interpretation it means a demeaning job that can lead to some demented individual attacking a bunch of children.

No, you have not got it right. I did not say the word "janitor" is demeaning, but that certain languages are "demented".

Quote: Oldfred

Maybe your messages wouldn't cause so much confusion if they were written in plain English....then maybe, just maybe we would 'know what you know'

Quote: MadMarchHare

Yeah ved, if you can put it in laymans terms, maybe you could help us

I admit my writing style has problems — like tending to use many adjectives, among others.

Quote: Sledgehead (in What One Can Lose)

You're sounding like a "damned foreigner"!

I am one!

Actually, you may find grammar errors in my book. This is despite my being reasonably good at proofreading.

One reason is that I find it difficult to proofread my own writing.

Another is that I have not given this book to anyone else for proofreading.

There is one more reason — .

I also notice you have not taken notice of a bureaucrat's mental reaction (in a feudal-language nation) to communication lacking feudal reverence.

This reaction is not limited to bureaucrats. It occurs at various social levels if one does not concede the feudal superiority of every layer above.

Those who concede (most would) seem disciplined, docile, subordinated &c. — even if naturally dishonest.

Those who do not are seen as impertinent, undisciplined, unmanageable, unruly, rowdy &c. — even if basically good, honest, disciplined, polite, and orderly.

This is a communication problem not experienced in pure English.

But I know many types of English (in non-English nations) where all these features are fully encrypted and used daily with as much power as in the base vernacular.

Now back to the theme: a more sinister situation can arise.

A person superior in some sense is addressed with inferior words by inferiors — or even by equals.

It can be truly abominable.

20. Prince Charles: Eternal Bachelor

Posted on: 9 July 2004

In terms of what he has endured in public humiliation and family distress, I believe he is a man with much fortitude.

This courage of endurance is a quality many would not credit. Yet I feel there may be other rare positive qualities in Prince Charles that can come to light only if he gets the chance to exhibit them.

As to his minor delinquencies, they cannot compete with the vices of many other political personages who adorn the various nations of the world.

21. Answering Oldfred

Quote: Oldfred

Will Saddam have a fair trial?

So are you saying we should have left India in a state of mental and physical slavery for another 2000 years?

Or would you agree that India now has a chance of becoming one of the world's leading democracies... thanks in no small measure to the British?

Quote: ved

Will Saddam have a fair trial?

This gives me a chance to explain. But if I do it here, I would pull the thread from its post.

I will return with the answer in the Banter and Rant section another day.

First, let me say that disbanding the Empire — as it then existed, with more geographical than spiritual dimension — was good for Britain.

Otherwise, contemplate the gravity of the immigration problem. It would have been unmitigable.

For the rich overseas citizen of the British Empire, it would simply be a matter of boarding a plane and hiring a good solicitor.

Quote: Oldfred (from Criket's thread)

And thanks to our EMPIRE that you decry, we brought education, health and democracy to a large part of the globe that otherwise would still be in the dark-ages.

I take this quote from Criket's thread. It contains a theme that needs explanation and can serve as prologue to this writing.

When considering India, it would be wrong to say the British Empire brought knowledge, civilities, education, health, and democracy (definable in various ways).

Actually, all these things — at contemporary levels — existed in India for a long time.

One could even argue that in some items India had superior quality to contemporary Britain.

Thus, it could be contended that British contribution was of negligible enduring value.

Take yoga. It is seen as a legacy of Indian heritage, rightfully adopted by English-speaking peoples worldwide.

This superior mental and physical training programme is Indian. Now, what is the problem?

Where does the British contribution lie?

The problem is in understanding what India is.

Return to the allegory of yoga. How many Indians knew anything about it in pre-British or even British times?

The answer: very, very few.

In the Indian social communication system, knowledge is not shared across strata. Society was heavily stratified.

The superior levels — very few people — could besiege an entire mass of humanity by the power in the languages.

Remember: lower classes existed in a very negative space in the social and language system. It was disturbing, irritating, and contagious.

I leave it at that.

Now consider Indians placed on a leash of mental slavery by the ruling British.

There are many dimensions to this.

Many outsiders overran and ruled India. Yet all ultimately became part of India — imbibing language peculiarities and conforming to cultural and social codes.

The British alone stood apart, like an undissolving entity, clinging to their own language and social systems.

Possibly for the first time, individuals saw how different — and superior — their social system was, despite negative points they might have contemplated.

Why did the British display such a "stupid" superiority complex? They did not contemplate equality with Indians.

Yet many superior Indians were far above most Englishmen who came to India.

The reason: there is no space called equality in the Indian social communication system.

Please note: no level of enduring social equality exists in Indian society.

Either you are above or below.

Positions of equality lack enduring stability beyond formal relationships.

Once relationships turn informal — with many participating — they must turn superior or subordinate.

Subordinate not just to one person, but to the entire social system's evaluation mechanism.

It creates lingering mental turbulence for persons with innate individuality to be forced by unknown persons to rank themselves relative to many others.

Quote: Sledgehead (from What One Could Lose!)

If you want to sound like a grand English gentleman, don't————

Are English gentlemen really grand?

You should see the feudal power that exudes from even a minor boss in feudal-language nations over minor individuals.

Then that statement needs qualification.

What was misconstrued as grandness and racial bigotry of the British in India could really have been an impulse to keep away from the perceived negative aura enveloping persons in varying social levels.

It also came from the forcible induction of grandness that the language system bestows on anyone existing above social strangulation.

This infection was not unique to the British. It afflicts almost all government officials in India.

I will continue another day. I think I am reaching the limits of a reader's endurance in word count.

Posted: 18 August 2004

I regret the length of this writing. The word count is roughly 760.

Quote: ved

with more of a geographical dimension, rather than a spiritual one

There is an underlying idea I wanted to convey through this sentence — hence the length of my first sentence. But it can wait.

Coming back to slavery imposed by the British.

One may feel that during colonial times all Indians were servants to the British. This needs real qualification.

Only persons already in lower classes came up for menial work.

It may safely be assumed that the treatment they received from new masters was definitely better than what they were traditionally used to.

Yet viewed from an English social framework, one may be dismayed.

During those days, many who should have been suppressed studied English and became clerks and others of the British raj.

It would be easy to see the social aloofness the British practised on them — until one discerns their real social status among Indians by caste and other parameters.

The real superior classes did not accept social inferiority to the British.

Yet other social forces arose that gave them jitters: the relative rise of lower classes through new jobs and English knowledge that freed them from caste-based professional barriers.

In feudal-language atmospheres, forcible movement to a superior level causes real social disharmony.

One cannot blame anyone. The mental trauma lies in the language itself.

One may notice that this superior class led the freedom struggle.

Yet this was the class at home with English social scenes. Many were educated there or worked there.

For them, India was easy picking.

But they could neither bring in nor continue the mental mood changes ushered by the English.

At home, they thought, lived, and spoke in feudal languages. The programme was again the ancient feudal framework.

People really felt the British raj was soft.

In pre-British India, evoking royal anger usually meant being placed in a metal frame and stuck in a street corner for one or two months — literally eaten by birds.

Or buried alive to the neck while elephants ran amok over the area.

Benign punishments could include beheading &c.

For the first time, a feeling arose that if one demonstrates, all that happens is mass arrest, funny court proceedings, and then release or limited jail (rarely).

In a nation and time where most youngsters had no individualism, the mental and physical freedom and energy these demonstrations gave is unimaginable.

It was easy to acquire a halo of heroism when danger was negligible.

Freedom lost in jails was not much compared to the limited social freedom many enjoyed outside.

The soft image of the British raj can be understood from this extreme example:

You may know of the Jallianwala Bagh Massacre in Amritsar, where General Dyer led Gurkha troops to fire on unarmed protesters. It was painful and incomprehensible.

The background: rioting and civil disturbance in the town; civil administration failed. Military took over.

Military Act was proclaimed. Yet no one bothered — not even leaders who should have known better.

Now compare this with today. If police curfew or military act is proclaimed, people literally shiver and do not linger out.

Recently in one state, during a demonstration, Police Act was suddenly announced. On hearing it, people ran for their lives, leaving the area empty.

Now compare the image of the (original) Indian Military Act with the (new) Indian Military Act among the people.

22. Perspective from a Vantage Position

Posted on: 19 February 2005

I need to continue my answer to Oldfred. I hope this does not distress him.

When one thinks of British colonialism in India, the general picture is of White men and women enjoying a princely time, surrounded by half-clad Indians in varying poses of servitude.

But does this picture truly reflect reality?

For one thing, the number of Englishmen who led a social life in India was very, very small. The reality of the Indian social scene remained basically the same old Indian one.

In present times, we see many Indians in varying levels of power and sophistication. Are they a new group? No.

Even during British colonial times, there were strong groups of rich and powerful Indians.

They never allowed lower Indians to rise. Yet the lower Indians lived lives of fantastic gratitude and servitude to them.

Do the new rich Indians care for the poor? Not at all.

Then what is the difference?

The difference is that during British colonial times, lower groups received a never-before-seen chance to break out of servitude.

How? By entering servitude to the newcomers.

But what was the difference?

Proximity to the new masters changed the demeanour of the lower classes.

They improved in dressing standards. They gained exposure to knowledge previously kept from them.

They imbibed a new language that more or less erased the feudal servitude written in their traditional languages.

They received a new social security never before offered.

For example, in some castes women could not wear an upper garment. Imagine the lingering sensual excitement this gave upper classes.

In the same castes, men wore a small towel as lower garment and went bare-chested. This attire seldom attracted sensual interest from upper-class women, for the men had distasteful looks born of brutal mental suppression.

The freedom these people gained when given jobs serving the British — in civilised attire and addressed in a civilised language — can never be understood from a British viewpoint.

A British visitor to India in those times would see a few British persons having a cosy time with many Indians under them.

Oh, the brutality — newcomers making locals servants!

But there was real uneasiness in the Indian social scene.

Traditional upper castes were in a quandary.

As India came more under British power, newcomers tended to see all Indians as one group — far from the truth.

Yet it was torment to convey: we are not one. We are different from the servant class you identify as common Indian. We are superior. How to get the message across?

The problem: Indian languages automatically imposed crude feudal hierarchy that severely denigrated lower classes.

Naturally the new ruling class occupied the highest position — done by the language and then by the people.

Where did local people exist? They had to occupy lower panels of the language.

This was severely discomfiting to ancient feudal classes who wanted equivalence with the new ruling class.

At the same time, lower classes needed manipulation. They had changed.

Some copied English social attitudes superficially. Some wore English clothing. Many spoke good English.

The old order was breaking.

An enduring mood of impotence among lower-class Indians — from their lower mental identity — began catching upper classes.

Lower classes felt more liberation.

Next came freedom for demonstration, newspapers, speeches, security from extra-judicial persecution (prerogative of old feudal lords), and the loudspeaker — amplifying diminutive personalities to new dimensions.

It was picnic time for India. Then came persons like Gandhi, Nehru, and the rest of the pack.

India instantly became a nation of innumerable hallowed personalities.

Few know that since 1909 India was actually ruled by Indians. Only higher levels were held by British.

Local governments were run by Indian ministers elected from popular assemblies. This system was conceived and set up by the British.

Most senior bureaucrats and police officers were British, but their numbers gradually reduced.

There was very little corruption, especially at British official level.

So-called Indian Independence really meant only change of guard at the top.

Many from old feudal classes waited eagerly to grab the cake. Most were superrich feudal classes whose ancient history showed no attitude of liberation for the people.

Many went to England not only for education but to be on par with the governing class.

When talking of lower versus upper class difference, it is easy to picture cruel upper class versus nice lower class.

Yet this is not correct. Most lower classes carried crude social behaviours — imposed or self-cultivated — displayed among themselves.

The fact that British officials topped the bureaucracy had a benign effect on the rest.

Lower ranks strived to imitate them. Efficient, corruption-free work attitudes were seen as quality behaviour.

The reverse is true now. People revere corrupt officials for their money and crude personality.

Local language communication runs on potential difference created by money and crude attitudes.

The problem British faced in colonial times: they lived in demented social areas and had to adjust to crude peculiarities of maddening scenarios.

Naturally they were grazed by evilness existing there since time immemorial.

Did they acquire conquerors' arrogance? Possible.

Yet you have no idea of the arrogance even a minor Indian official exhibits to the common Indian.

I speak a hue of history that may not emerge when one studies formal history written by experts.

23. Is Oldfred Still Around?

Hi Anton!

Your letter is one of the few opportunities I have had on this board to explain my stand. I sincerely thank you for it.

Your letter — though seemingly brief — alludes to a number of items. I fear I must touch on all of them.

Quote

I enjoy reading your posts and trying to understand exactly what you are endeavouring to say, so many words for so little action; it's rather like reading an old manuscript written in an 18th century style ... so old fashioned that it makes the message difficult to understand.

I am aware that my writing style has peculiarities. Yet it is not a "damned foreigner's" writing.

I do not know anyone in my own nation who writes in a similar fashion.

In fact, I had a peculiar experience. When I submitted my children's story Bounty and Wheezer for review to an Indian publisher, he gave it to an English professor for expert opinion.

The professor outrageously suggested that this story could not have been written by an Indian and was possibly pilfered from some Internet site.

I do not think my story is very original. Various English stories I read in childhood must have influenced the theme.

I do not know whether the style copies some English writing.

Even though I am well versed in Indian mythology, folklore, and epics, since childhood I have had an enduring interest in English classical literature.

I tried hard to imbibe the words and phrases of writers including Charles Dickens, Maugham, Oscar Wilde, Sir Walter Scott, and many others.

Not only Sherlock Holmes but also the Scarlet Pimpernel fascinated me.

Yet this is not the only reason my writing seems ancient.

Many themes in my postings here compare the English world with realities of the nation where I was born.

The major realities of this nation are still ancient.

Only the high-flying Indian can affect modernity. The vast majority live lives increasingly going backward in all social themes — apart from modern technology that industries actively sell to ancient social systems.

This gives a false halo of modernity and prosperity.

Quote

I gather the gist of these posts is related to the question of how the British behaved in India and what enrichment did they leave the society when they finally departed the sub continent?

Not exactly!

The overall theme compares effects of varying languages on human social systems.

It also reflects my understanding that English has qualities explaining English historical, technological, intellectual, and many other connected experiences.

If understood perfectly, the English effect can be replicated in other societies.

You see, even though many technologies have arrived, human beings still use the ancient tool (software) called language to communicate.

Fierce programmes embedded in languages can still influence, contort, divert, and even stifle human emotions.

Quote

It happened that I was in Bombay (Mumbai) a few years after they got their independence and I can tell you the majority of Indians were glad to see the back of the Brits.

It is truly possible that what you say is true. People easily forget or do not know the past.

I know a person from a semi-backward caste in the erstwhile Malabar district in South India.

During British times, his family more or less broke from centuries-old professional stifling. Many joined government services.

During the Independence movement, he was incidentally an active member. It was his way of enjoying newfound freedom in a wider ambit.

Later, when India was free, I heard persons speak of his going to government offices for small papers.

Callous officials — now let loose — sent him shuttling from post to post.

The sense of no one to appeal to, and that bureaucracy's orientation toward active work had gone, was overwhelming.

English officials in colonial India naturally exhibited a hallowed pose. It would be unnatural if they did not.

Anyone in India with position must exhibit this pose.

Communication in Indian languages is not like English.

For example, you can address Kevin as Kevin or Mr Kevin.

In Indian languages, it is not so easy. It depends on the language.

Each addressing carries a particular term of feudal position.

If you call a person Kevin, it more or less signifies he is inferior or equal.

Persons with official or social position would shudder at being so addressed by common people. Many other structured words come into play.

I stand in a vantage position. I saw the gradual change in Indian bureaucracy as English-installed official standards disappeared.

Earlier senior officials were very good in English and communicated with each other in it.

Communication among themselves was fast and unhindered by feudal blocks.

Later came new bureaucrats who knew little English.

Their whole social outlook followed the design in feudal languages: officials are superior lords; common person a non-entity.

Among these new officials, severe communication blocks arose.

One day I spoke to an official in the Sales Tax department about the mess there and consequent distress to citizens.

His immediate refrain: officialdom was a British creation; we still bear colonial designs.

I told him this was not the type of officials selected by British rule, nor were rules and acts written in such mediocre and stupid manner.

There is huge difference between modern bureaucrats and those in similar senior positions twenty-five years ago and earlier.

Most modern senior officials carry the demeanour of peons and clerks of those times.

The cultured, at-home-in-English, easy-going yet fast-paced official has vanished. A lot of brutes seem to have taken over national bureaucracy.

Quote

however as in most former British colonies they were only too pleased to embrace the Westminster system of government and they gladly based their legal system on British Common Law.

I wonder if 99.9% of Indians of those times knew what Westminster or British Common Law or its peculiarities were.

What you describe concerns the minor group of England-educated persons (and their protégés) who saw momentous opportunity in dismantling the British Empire.

Quote

The Indian Military is also styled on the British system simply because they, the Indians, had a couple of hundred years grounding as members of the British Armed Forces

Quote

... I commented that the people were well served by the number of officers in attendance. My friend replied by telling me that they were the biggest bunch of criminals in Srinagar.

There is a moral issue. How did Britain dare hand over such an army — with overwhelmingly brutal powers and miniscule understanding of human rights — to severely untested hands (men of straw)?

Why did the British never think of conducting a referendum to gauge what common people thought of them when leaving colonies?

Even in Hong Kong it should have been done.

Otherwise they have no defence in years to come when later historians caricature them as devils incarnate.

24. What One Could Lose

When I opened the Immigration thread, I found these opinions:

Quote: Justin of Oz

they send hundreds of millions of dollars, or pounds or whatever, out of this country, and add it to the economy of their country. This has the effect of raising their country up from the status of poverty and sooner or later, they will equal us. Isn't equality what we are chasing here?

Quote: Liz

they send money back to their families who are very poor and live a substandard life where theyre from. our economy needs them. those who complain are the ones already abusing the system.

Quote: Mark

Just because the British were fortunate to be born into a country experiencing a period of wealth and prosperity doesnt give them the right to deny the level of existence they inherrited from others.

Quote: Liz

he claims there no brits who can do the jobs he expects and he waits anxiously for his friends back home in poland to join him in the uk after ist=may when the country

Quote: Miguel

Some Estonians can speak up to four languages and are very skilled with their hands. At a time when these ex-soviet block countries are trying to build their economies, the outflow of educated skilled job-seekers will haven a negative reverse effect on these developing countries and could hinder their economic progress.

Gentlemen! You have all got it wrong.

Have you noticed that generally wherever the nation is English, there is prosperity?

The definition of prosperity does not mean the same everywhere. The prosperity of England differs from that of Japan — the latter is just a shallow understanding.

With wrong social programmes, negative social, political, and economic effects would come.

I do not want to say too much here, but kindly read a paragraph from my own book on the alien effect. The effect described is connected to the effect of languages:

Quote

The threat: When one thinks of the jobs in the English nations, all of them could eventually be cornered by persons from outside.

If anyone thinks this is good — because the nation gains from cheap labour — they have not understood the real danger implicit in this development.

Along with labourers would come their lower-stature social culture, connections, and communications. Their very demeanour, anthropological features, and gestures would proclaim it loudly.

They would make a mess of English society. Many native workers would simply leave their field and seek other avenues, creating more vacancies.

It would become a vicious chain reaction that gathers strength as more immigrants arrive.

Immigrants who come with good English and innate understanding of its social philosophies would not create much problem on their own.

But when a mass of immigrants with feudal social understandings converges on a specific profession, that field is as good as lost for the native English speaker.

He or she would not be able to bear the social identification with them or maintain equanimity.

Now it is nursing. Many others are in the offing: school teaching, taxi driving, computer-based work, and so on.

Slowly the native English speaker stands to lose his bastions one by one.

Then the general comment will arise that the English are a lazy, egoistic, snobbish race.

I have already started hearing such comments.

Gentlemen, there is grave danger. You are sponsoring a phenomenon about which you have no idea.

Here my aim is not to say the average Englishman is of better ethical or moral standard than his counterpart elsewhere.

It is that the systems he carries in his mind have a rare element of grace and beauty.

What is needed is that this should spread to the rest of the world — not the reverse, wherein the Englishman starts reacting to alien cultural reactions embedded in alien languages.

I do not want to seem lecturing. Yet let me tell you the "minutest" difference between native English-speaking crowd and others.

Suppose a group of qualified engineers and others — of feudal-language nativity — stand together speaking in a common vernacular.

In a different corner stand ordinary native English-speaking persons (not specifying nationality or colour).

By shallow modern standards, the feudal-language crowd would seem more intelligent. Their knowledge levels would appear better.

But in an informal setting, the English crowd would display more group intelligence and resourcefulness. Why?

The English individual faces no mental or social block in asking for information.

Each member in the other crowd is hampered by social factors of respect and disdain that run like a creeping creature through their social intelligence. It controls all actions and reactions.

Yet in the feudal-language group, tangible social power exudes from dominant persons on anyone in the lower rung.

I am still sure you would find it difficult to grasp what I tried to convey.

Posted on: 30 July 2004

I deeply regret the reaction I have created.

I need to explain. The quotation is from a book that comes with many other arguments. Taken out of context, it seems very rude indeed.

I do not feel slighted by Sledgehead's sharp comments, nor that Tony should edit them.

What I wanted to bring to attention was not different races or that non-English persons are genetically unfit, common, or subservient.

I do not feel the English citizen is born superior in any sense.

But he grows in a very uncommonly common atmosphere. This common atmosphere is not common in many places worldwide.

I am not an empty campaign. I understand there is an essentially vibrant difference in English.

It does not require much evidence to substantiate — colonial history is evidence enough.

If anyone thinks British colonialism is the history of the march of the British army, it is wrong.

Even in India, the colonial empire was won not by the British army but mostly by Indian soldiers fighting under British systems — winning over Indian soldiery fighting under Indian systems.

What I wanted to say: this book of mine was first written in small form in 1989.

As you said, no publisher would touch it — the theme is very strange.

But I have conviction that what I observed is true. I have seen immense social incidents confirming my beliefs.

As for my grammar, I hope you forgive me. I am not formally qualified in English, and I wouldn't want to spoil it.

I really use many words because it is necessary. I deal with a theme not in English.

As for outsiders coming to English nations, my contention: they should not bring feudalism from their languages.

If allowed, it recreates the native situation there.

It is good to preserve what is good there.

About jobs: it is not my concern whether English citizens lose them.

What disturbs me: if feudal languages take over English systems, it can harm the world.

You may argue English nations exploited the world. It is just a perspective viewable from various angles.

Before closing, my argument: many nations — or at least majority of citizens in lower rung of their national languages — would profit if they replaced their languages with pure, perfect British English.

But isn't that wishful thinking?

Posted on: 31 July 2004

Quote: Sledgehead

Far from being pure, English is corrupted almost every day so as to better serve its users. In this way it stays relevant. Recently words like schmoe (Yiddish), latte (Italian) and pucka (Indian) have all been found to be useful adjuncts to English and have been absorbed.

Actually, what I talk about has nothing to do with themes you discussed. I do not dispute anything you said.

But what I point out is very different. That it is still not understood proves the danger it presents.

I explain briefly here.

In English, when two people speak, words do not contain specific terms signifying relative social level of one to the other — or to others around.

In feudal languages, all communication connects to this factor.

Even a simple English dialogue like "Where are you going?" or "Where is he going?" must use a variety of words — each signifying different social or hierarchical level.

This factor is beyond imagination of English-speaking people.

My themes relate to social disturbances and mental irritations this brings — and their long-term effects.

You spoke about USA. I contend the only difference USA has from South American nations is that it is English.

When a time comes that it becomes Spanish, Hindi, Chinese, and others, the USA we know would be legend.

I think I need to clarify more. My book is not about race relationships in English nations.

Actually, it is not even about English nations — but my conviction that languages play prominent role in designing many factors of human social behaviour.

But I can't dwell in theories. I come down to areas where one finds working of my understanding — and of languages.

Talking about feudalism in languages: individuals in society are connected by unseeable strings — links to varying social levels and mental status.

One is burdened by these strings. It is difficult to escape their clutches in an ordinary lifetime unless endowed with uncommon luck.

When born in an English nation, one is lucky to have communication software with very positive connotation.

(Here I insist there might be other languages similar to English. I feel Dutch may have some similarity, but I know little about it.)

The difference it makes on a nation's, society's, and individual's life is there to see — even in anthropological features.

In India, one finds wide range of anthropological expressions. Each connects to the particular level an individual exists in his language.

This type of definition cannot be given in modern English as spoken in English nations.

There are many castes in India. Each uses derogatory terms about subordinate ones in seclusion of house and acquaintances.

They have well-defined separate words, manners, and attitudes for different levels.

When I say this, what comes to your thoughts will be entirely different scene — with no connection to a social scene unreplicable in English.

Do not feel I denigrate any non-English being.

In many non-English nations, these very persons — whom you may feel I view with disdain — practise the vile art of seeing individuals with malicious evaluating eye that can cripple a man's individuality.

Everyman naturally becomes guilty by just thinking and interacting in feudal languages.

When you see terrible poverty in many nations — and that despite problems they cannot unite but only fight — you may feel they are mad.

Reality is not that. They all react in a vile communication (software) programme.

Do not feel English people are genetically immune. If you start reacting to the same systems, you will too.

My book connects to these themes. It is not pure theory but illustrations from varied human experiences.

It goes into infinite social themes and scenes. Many would be provocative — not because it is my aim, but because it must reach beyond confines of socially acceptable dialogues.

If denigration is found, many should feel it — Chinese, French, Germans, Indians, others — if they choose agitation.

Yet taken rightly, it can save them. I open the secret of the English that made them masters of the world — not by arms, but by new definition of mental superiority contrasting with idea that it connects to information in one's head.

My grammar may be wrong, words ill-fitting. I will not argue.

But I stand by my convictions and contentions.

I quote another line from my book. I do not know if it agitates South Americans. I tend to use extreme themes. It comes early:

Quote

Yet if one observes, one can clearly discern it. To use a blunt illustration: *In many South American countries, when certain number of persons from pre-definable social or intellectual levels interact for some time in close quarters, deep animosity develops among them — possibly leading to violence.*

I apologise for the number of words. Could I have said the whole thing in a few sentences?

25. Intelligence

I am not in a position to speak authoritatively on intelligence from a broad angle.

But there is one observation I have made.

The level of displayable intelligence in an individual is actually related to how much intelligence he is allowed to display by the persons around him.

When these parameters are a lifelong feature, the person develops mentally and physically in accordance with them.

It is very much displayed in their physical features.

But this theme may not be understandable over there in Britain.

26. Business Process Outsourcing

Robert Clive and Offshoring

It is definitely a strange deduction to suggest a connection between what Robert Clive said in 1772 and the present-day phenomenon of offshoring economic activity.

Yet I may pick out a few relevant themes for debate, connected to the diverse facets of offshoring and its future impacts.

I am interested here in linking the whole theme to the conflict between various software for communication — called languages.

Let me quote Robert Clive:

> The inhabitants, especially of Bengal, in inferior stations, are servile, mean, submissive, and humble. In superior stations, they are luxurious, effeminate, tyrannical, treacherous, venal, cruel.

When I saw these words, I was wonderstruck. This was one of the premises from which I built my contentions in my book on the effect of languages.

The observation was of unimaginable correctness.

In feudal languages, men exhibit sharply different mental and behavioural features according to the station they occupy in the language structure.

What is stressed here is absolutely different from what one would understand by reading these words from an English worldly experience.

Several other issues arise.

First, the force of the language induces a man to find pleasure in giving presents and homage to those in upper stations.

Second, the Englishmen who arrived in India existed above the soaking of local languages — sitting on a sort of surface tension.

They were above the pressures the language exerts on others in the same geographical area.

If an Englishman learned the local language, instead of gaining more control, he often became infected by contagious social negativity and lost control over events and persons.

Most Englishmen invariably refrained from this dangerous endeavour.

Third, superiors in feudal languages do not care for the welfare of the downtrodden.

It is in the language programme. It works on principles of advantage and disadvantage.

One must play by the rules forced by the language.

One's social existence depends on how efficiently one exacts mental and social destruction on social subordinates.

This is reality. It exists and runs in society regardless of whether the Englishman is present.

Fourth, the Englishman cannot understand the social and mental stifling of feudal languages.

These work according to many aspects of human personality — family name, financial strength, looks, age, commanding personality &c.

He has never experienced anything like this. His physical features reflect none of the negativity of growing or living through its afflictions.

He remains insulated and exists at a sort of superhuman mental level.

Local bigwigs used this feature to add to their social power by keeping Englishmen in formal superiority.

Yet they existed outside the social system.

Fifth, the disconcerting fact: even though they lived above the system, they were used as a source of exploitation.

They also became infected by creeping feudal attitudes running through the heart of this geographical area's social system.

On return to Britain, they brought not only money but an intimidating, non-tangible feudal aura.

This really gave the creeps to ordinary English genteel folks.

Now, what connects all this to present-day offshoring of business processes?

Simply this: the process is economically arming the same virus.

This virus makes men polite, courteous, obsequious, humble, servile, and submissive to perceived superiors.

At the same time, it makes them arrogant, discourteous, tyrannical, treacherous, venal, and cruel to those who fall in economic, positional, or social levels.

The danger is not that the poor in these nations will become rich and competent — no, that won't happen.

It is that persons with ambivalent interpersonal behaviour will hold positions of economic strength.

From there, they will exert power over others in society — even in English nations.

27. Immigration Policy & Freedom of Speech

Quote

Supporting suicide bombers, the execution of homosexuals, the endorsement of wife beating, and the call for war against all Jews.

One supports bombing in war. If its efficiency is reinforced by unbelievable commitment from the involved, one's comment depends on which side one stands.

- Calls for executing homosexuals may, at best, be rhetoric to gather support for other issues — heard only for its ridiculousness.

- Beating wives is not enjoyable, especially if the wife puts up a hearty offensive posture. So the endorsement has little meaning.

- Calls for war against all Jews have nothing to do with English nations if issues are carefully demarcated. They need debate.

Quote

Yet this man is a Muslim with alleged connections to international Islamic terrorist groups. The question remains why the English nations have come to be seen as enemies of world Muslims, when the reality was not always so. For one clear instance where it stands as protector of Muslims is Bosnia, where British/American troop initiative saved Muslims from Christian attackers.

Another ancient example: the 1972 Indo-Pak war.

The American 7th Fleet stationed in the Bay of Bengal restrained Indian offensive on Pakistan when that nation stood demoralised after losing East Pakistan (present-day Bangladesh).

The US bore an enduring black mark in India for years as supporter of "Evil Pakistan".

Most small-time Middle East Muslim nations exist basically because of British/American support.

Well, there might be little problem if Yusuf Al-Qaradawi, the Muslim cleric, is allowed to preach his philosophy — so long as his stay is not used for subversive activities.

But the danger lies in local politicians using him to garner political support from domiciled Muslim citizens.

This could have long-term negative effect on the effectiveness of unaffected British political debate in all arenas.

But what impresses me most:

Quote

"You are truly, truly welcome. Welcome to London, a city of all faiths."

Why should London be the city of all faiths?

Can't London simply remain the home of the English way of life and culture — rather than pasture ground for various ethnic religious beliefs that arrive to exhibit a most metamorphosed form?

28. Education: Formal versus Informal

It is possible that Britain has one of the best education systems in the world.

When compared to many other nations on a general level, one may claim that English nations have good schools and colleges.

There, not only knowledge is imparted, but the individual also gains much in personality growth and structuring.

Yet when viewing education from a general perspective, it is not good to hold a confirmed conviction that formal education is always better than informal.

There are times when the available school is not up to standard, or the child is better in intellectual faculties than the school expects or appreciates.

Or what the child needs — according to personal attitudes and aptitudes — is not what formal education can provide.

There is no need to insist that all children be moulded into a set pattern as per the ideas of some educationists.

Also, persons who have not come out with flying colours from formal education have not always displayed intellectual or other mental weakness compared to counterparts who shone in schools.

Many in British history itself stand as glowing examples that non-formal education and plain life experiences made them far better than those who excelled in schools.

Here I do not aim to decry the merits of formal education systems. They have innumerable plus points.

These include the fact that the child gains access to companions of corresponding age for play and interaction.

But these companions should have adequate positive intellectual, familial, and cultural attributes. Otherwise their effects may not be desirable.

What I try to convey is that there is need to bear in mind that some children — and parents — may discern that their child can achieve better intellectual and physical growth if not forced into the first available school or college.

They should have the right to wait for an institution matching their yearning.

Also, it might be good if the nation does not block entry of non-formally qualified yet highly capable persons from areas where they can contribute much.

I know many Master's degree holders in varying subjects — including English — whose command of their subject is ludicrous.

I also know persons who can compete with these formally qualified individuals with far more calibre, yet remain blocked from formal arenas due to lack of qualifications.

The problem they face is that those who qualify them often exist at a much lower mental calibre.

29. Israel's "Terrorism" Barrier

Quote

we all realise that damage is being done to the innocents on both sides.

How to make the best of a bad bargain?

The very creation of Israel deserves deep retrospection.

I only hope this ridiculous issue does not carry the English nations down to the drains.

30. The London Olympic Bid: Will the Benefits Outweigh the Costs?

Candypants:

Quote

just one concern though, the terrorist threat, surely the risk will be dramatically increased, and along with the money issue is it really worth it?

I do not want to seem a spoilsport, but how do you assure yourself that all those who come there will leave at the end of the Games?

31. Thatcher Son Arrested for Alleged Coup Link

Quote: oldfred @ Aug 25 2004, 12:07 PM

Hopefully mummy can't!

I'd also like to hear from anyone who knows how he got/earned his Knighthood!

Fred

Certainly makes very bad reading!

The historic ambivalence that has dogged the English, even during colonial days, can have dangerous portent.

It points to a heady misunderstanding of realities.

I cannot dare speak with authority on this theme, for I have no idea of the background to this eventuality.

Yet it is not good to view things from a British perspective of what passes for good governance in many other nations.

In many nations, what is understood as governing, policing, police questioning, social welfare, and many other things bear no correspondence to what these terms mean in Britain.

To put it more pointedly: if one day the English army entered many government offices in many nations and simply shot the personnel inside, it might be an action the gods would like and admire — even though from the perspective of international law it could be a crime.

alstein:

Quote

If successful, his extradition will see him placed in one of the worst prisons in West Africa. I'd hate to be in his shoes right now even if they are made from alligator skin.

Coming back to the theme: it is a damn shame to allow an Englishman to be shackled by persons who still need much training in many human themes.

32. Tsunami and the British Legacy

Part I: What Exists Below the Surface

The two ends of the title I have given to this write-up need some writing to connect.

The tidal wave that swept through the Indian Ocean — sowing disaster upon the populace — has uncovered many themes that should be real eye-openers.

Yet I feel many things still go unnoticed.

I do not know where to begin. There are many things I watched — with more or less prophetic vision — get enacted before me.

I can start with various themes.

Let me begin with one I dealt with in my book. Persons who have read it may go to Part II, Chapter 8, subheading "An earthquake".

On the day of the tidal wave, when I watched BBC, there was continuous reporting that around 400 Indian fishermen were lost at sea.

I do not remember much importance given to this in local Indian media.

This report stayed on BBC for a long time — possibly more than 12 hours.

Yet there was no official move to do anything about it.

India has a navy. Yet I do not think anyone had the nerve to instruct them to move helicopters and send help to fishermen presumably swimming in deep seas.

When I say this, the reader may think I harp on silly things, missing the gravity of the scenario.

Yet the gigantism of the issue became apparent to Indian public (and officials) much later.

The major understanding: there is general disdain for Indian people at the hands of the governing class — bureaucrats — and mediocrity of capacity in the political class.

Second: even though I watched BBC for a lengthy period, I found it lacking in entering the inner sanctum of Indian society that bore the brunt of the waves.

What struck Indian shores was minor compared to many other nations.

Yet even this relatively minor disaster could not be managed at an intelligent level by society.

There was more or less a sense of hopelessness for the people. It is common knowledge there is no one of capacity to appeal to.

The people exist without much social training. Even when greater need exists for intelligent social discipline, it is conspicuous by absence.

Now, if any British person were on the scene, he would be impressed by the sincerity of the people and their steady mood to work it out in united, concerted effort.

At the same time, among themselves these very people would not achieve much.

One may see much activity, but in reality there would be great unintelligence in it — creating scenes that aggravate the pain in the tragedy.

As I have harped many times, there is real lack of soothing software to communicate among themselves.

Even in grave disaster, the communication software in India hinders communication — especially when it must move between people of unacknowledged social standings.

Suddenly everyone is bereft of tangible things that help position a person in feudal language.

There are many things I need to discuss, including the anomalous looks of the Indian crowd that came stark on TV screens (I remember this caused friction in this forum).

There have been times when trains fell into rivers (in southern Indian state of Kerala, twice).

I do not know if anyone gave mouth-to-mouth resuscitation to victims.

I do not think anyone would. I do not think many Indian doctors would do it on Indians.

There is general air of disdain for Indians among Indians.

Compared to India's size, the number affected by the Tsunami is very negligible.

Yet I do not think those affected have been properly cared for. They are left to fend for themselves, at best.

In Kerala, ministers continuously visited, promised things, and disappeared.

There is not enough water, space, toilets. To add to this, the general "touch-me-not" attitude of officials, including doctors.

One cannot blame politicians. They have little control over the entrenched bureaucracy.

Whatever is told to bureaucracy gets stuck in the maze of mutually antagonising feudal hierarchies in communication structure. Nothing much emerges.

One major communication feature embedded in Indian society: fear to communicate with others whose relative social or positional hierarchy is unknown — or if this person cannot convey intended positional seniority.

This factor gnaws at Indian social and functional efficiency in all areas where good English is absent.

Born in a family with senior bureaucrats, I have seen the same striking feature in Indian bureaucracy.

There is real hesitation to talk to persons one suspects may be above oneself.

One frowns on persons who try to be communicative if position is not acknowledgeable.

When minister and local people's representative visited one camp, people surrounded their vehicles and tried to vent anger for general official apathy.

Police saved the minister; local assembly member was soundly thrashed.

Here again people displayed a common character.

The villain would naturally be local bureaucrats, including the high-and-mighty yet midget collector.

Yet people are indoctrinated to feel bureaucrats are superior and should be treated with divine veneration.

When service and functioning lack, no one dares question them.

The tragedy: if any politician becomes assertive with officials, many — including media — barrage commentary on disciplining politicians and making the person apologise.

Now to one phrase I used in my book, quoted in "What one could lose": "Their very demeanour, anthropological features, and also their gestures would speak it out loudly."

During Tsunami days, one really saw facial and anthropological features of majority Indian crowd.

Why beat around the bush? They did not look a beautiful crowd.

Nor could they give impression they can build beautiful social set-ups and townships on their own.

At the same time, when one sees talks by mighty Indians, film stars &c., their looks are sharply different — absolute opposite of majority crowd.

My contention: looks connect to the area in feudal language where one exists.

Here one can imagine the level majority people exist in free India.

Yet this level need not always be superimposed but can be self-imposed.

When one sees crowd literally begging — no queues, no social discipline — one may dismiss as typical Asian behaviour or ordained by overcrowding.

Yet this is not true.

People cannot communicate to each other in steady dignity.

The best thing is to push. One fears to tell another to stand in line — the other is sure to get offended by a person whose social standing may not be acceptable.

Now to another aspect.

The Tsunami hit Indian coast around four hours after causing disaster in Indonesia.

There are nationally reputed organisations — swallowing immense tax money on pomp and pageantry — functioning ostensibly in remote sensing, ocean studies, seismology &c.

None were officially aware of impending disaster.

One may say this reflects low technological state. It is not so.

This reconfirms my contentions: communication software hinders intelligent response at collective level, even in single organisation.

Scenario in higher bureaucracy is starkly similar to common man.

There is general buffoonery in communication.

A bystander from an English nation, seeing things close, would wonder why one bureaucrat does not simply inform the required other of absolute necessity.

It simply doesn't happen.

Each person — even when majority wait for speedy action — lingers with information.

His immediate need: see that his respect, and the other's, is properly maintained.

One may be impressed India sent aid to foreign nations.

As to its own citizens, it is not bothered.

Foreign adventure has showpiece value.

Inside India, it would be tiresome work among people repulsive to officialdom.

Now, who should run the show at international level? Should it be the UN?

I believe if UK, US, and other English nations hand themselves on a platter to the UN to goat about, it is sad mistake and tragedy for world community.

Let UK go under the aegis of Union Jack — not under silly flag of a wastrel like the UN.

One may perceive that people of nations laid waste by Tsunami really lack quality to help themselves in coordinated, united effort. Why?

Simply because routes of communication are not clear as required in feudal languages.

Once routes form, things move in perfect isolation to each group formed.

Yet the process is painful and disruptive. (I do not know if the reader understands what I am saying.)

When WTC was ravaged, I remember the general air here.

It was one of deep gratification and supreme adoration for those who committed the act.

Media wrote of why it was time for someone to teach US a lesson.

How — in spite of technological skills to spy on tiniest object on earth (and associated arrogance) — a group of dedicated youths under committed man could dismantle US supremacy.

There were jokes on TV of how the "sahibs" were seen running helter-skelter.

Now when British or US help comes, let the world know it is coming.

Many vernacular media simply shut out such themes from local population view.

Even now, local media here would linger to find some British or US misdemeanour.

Apart from this, did anyone notice that in India majority who died were traditionally associated with the sea?

Naturally these persons should be good swimmers. Yet reality is not so.

Most women and children do not know swimming.

Once, when my small daughter (then around 3½ years old) swam in the sea, a senior man from fisherman community tried to dissuade me.

He simply asked what was the need for such activities.

What he said was general truth.

He also displayed general disdain for fishermen that existed even among the community.

They wanted children to get government job — even "peon".

There is more feudal respect in such jobs (and infinite financial security).

Moreover, language structure finds it disruptive to have women linger on beachside instead of staying home, covered foot to shoulder in ingeniously stupid attire called sari.

Apart from this, general substandard living conditions of majority population.

This may be misunderstood as due to inequitable world wealth distribution between rich and poor nations.

Yet real fact is not this.

There is enough wealth in India.

Yet persons who corner almost cent percent of national wealth are officialdom — fabulous pay, equally fabulous pensions, innumerable perks, none coming into purview of majority.

Officialdom — negligible percent of population — gets all national revenue.

Service rendered is abysmal.

No one dares talk about it, since with money comes reverence.

One major contribution of British rule in India: destruction of centuries-old officialdom that literally looted common population with right to encroach upon anything common man has.

Since Independence, officialdom is back to ancient levels with more legitimacy — everything they want given statutory status by buffoons calling themselves people's representatives.

What I claim about destruction of ancient officialdom would not appear in standard history books by Indian academicians — they themselves are part of delinquents.

Absolute poverty of majority population is fodder feeding all components of India's foreign earnings.

Small amounts earned abroad turn minor fortunes here — large population naturally comes nowhere near this in earnings, hence in slavish subordination.

This also fuels aberrant phenomena such as BPOs. (This is not creation of internal planning but eventuality created by English nations.)

Now about how local bureaucracy and national government view coming of UK, US &c. personnel for aid.

It would really give them creeps.

Access of local populace to persons from free nations can encrypt newer themes of right to dignity — really destabilising from bureaucracy perspective.

There would be continuing emphasis on keeping out these foreigners on various pretexts.

33. The Foreign Worker and Economic Prosperity

A Thinking in Construction

Quoting Liz

these job seekers are coming here to work and they're doing jobs that the average brit would not be caught dead doing. they're here because its lucrative for them. they send money back to their families who are very poor and live a substandard life where theyre from. our economy needs them. those who complain are the ones already abusing the system.

I wanted to clarify with my own thoughts on this quote from Liz, which came in another post in the thread on British immigration policy. But that thread is now closed. So —

I do think I can put in a few words here.

For one thing, it is a very wrong notion that the economy of a developing nation improves on the basis of foreign earnings of the foreign worker.

Actually it is a complicated scenario that cannot be dealt with in so small a space. But let me try.

What needs to be understood is that when the foreign worker brings earnings that seem a fortune to the native nation, there is an underlying anomaly that rarely gets debated.

This earning is generally because of the low exchange rate of the native currency.

It need not be emphasised that it is in the interest of the foreign-employed that this anomaly endures — they stand to gain substantially.

Moreover, these foreign-working persons bring luxurious changes to their home environment: superb houses and other amenities.

But they stand out in society as superrich, cornering access to most technological and allied infrastructure.

Many unfortunate beings subsist around them who did not have opportunity to work in developed nations.

Nor do these persons generally like to see mental and social development of fellow natives — it would threaten their shifty status.

In many non-English languages, there is need for social inequity for social communication to run.

These people literally become social and cultural leaders — all on economic super strength.

The tragedy accentuates because persons at menial levels in rich nations become cultural leaders in impoverished nations — much to the chagrin of more hardworking persons.

Hard-earned cash of the latter seems to vanish in purchasing power in the limelight of the former.

There is another factor.

One might feel the immigrant worker is industrious and hardworking.

Yet the factor of an English environment aiding this has not been understood.

Working in an English environment is a very mentally and socially liberating experience.

But bemoan the person who has to work at the level of non-English-speaking workers.

Persons who live in English mental moods, if forced to work in lower jobs where workers interact in native languages, can feel strange belittling sensations.

Others might understand this as snobbishness or other mental complexes.

I fear — from comments received in this forum — that not a whisper of this understanding has arrived in native English minds.

Yet most Englishmen who lived in colonies did sense it and ran for social cover.

Why? Because they discerned it in superb magnificence.

While the native Englishman sees only a pseudo-English posture from the immigrant person.

In many non-English nations, people do not enjoy working for another fellow citizen.

It is demeaning — a sort of wearing a yoke.

But having a job is much better than not having one.

I have dealt with this theme in many postings, including on the janitor attacking nursery children.

May I quote from the prologue of my own book?

Quote

The communication viruses and feudal social programmes that they bring in may play havoc with the smooth working English social environments. To protect the English social scene, first an understanding of what is the virus, and then the means to delete, neutralise or quarantine them should be had. So that all immigrants can be made to undergo a virus elimination programme before they get embedded into the English societies.

34. A Theme from the Reader’s Digest

A Parameter of Linguistic Incoherence

Recently I read a real-life story in Reader’s Digest. (I do not have the copy, so I write from memory.)

It was about an English woman who married a Palestinian man many years ago.

They lived in England and had four children.

Then one fine morning, the man left for his ancestral place for a brief visit and never returned.

Later it became known he had married again from his native place and had no intention of coming back.

The lady continued to communicate with him regarding the children.

After many years, when the children were in their teens, they planned a brief visit to Palestine to see their father.

On reaching there, it was a beautiful welcome — partying all the way.

On the penultimate day of return, the children were taken separately, ostensibly to visit a relative.

When the mother asked for them, her former husband’s brother informed her she was to return alone. The children were staying.

She was forcibly made to return the next day. The children were more or less detained without their knowledge or approval.

In Reader’s Digest, the story continues along its pathetic route.

Many years ago, when I wrote the first version of my book on the effect of languages, I had written briefly on a theme that may have a brief yet strange connection to the above.

It is old writing — may need polish and elaboration. Yet I quote it without editing.

Somehow this part did not enter the latest version of my book. I do not know why.

Quote

Englishwomen marrying persons from feudal language nations

Another situation is that of an Englishwoman falling in love with a person belonging to a feudal language nation in the west, then marrying and shifting residence to his native nation. She would have a shock. The carefree, brave, dynamic person she knew over there would have metamorphosed into a new personality — either a superior type who carefully weighs each word and interacts with others with care, or a person subdued to many others, mainly relatives and social acquaintances.

If she herself does not learn the vernacular, she is much saved from being under the savage enslaving of senior family members that the local language would enable with ease.

If she does learn it, she would not know how to save herself from complicated strings of relationships positioning her at a particular level — with much bearing on her husband’s own standing in family and society. However, this knowledge would come late.

Now, how do I connect this writing to the theme? Moreover, what is my interest in what happens to an Englishwoman?

Actually, the theme of my book was about conflict of social programmes in languages — especially between English and feudal languages.

What I contend: the same person has different personalities in different languages.

Though Arabic may not be feudal as one might categorise an Indian language, it may have lines that activate wrapping familial strings.

Once these strings enwrap a person, he is more or less feeble compared to his own English demeanour.

In the case of the Palestinian husband, once he reached hometown, sheer force of familial strings overwhelmed him — to the extent of overruling his links to wife and children.

Yet despite my brief quote, I must say: if Englishwomen who marry into and live in feudal social scenes maintain the English aura, they generally exist above the thraldom of feudal familial strings and subduing.

Beyond this, another theme: claim of the husband to his children.

Here, and in all such themes, there is need to understand another theme — possibly a postulate.

Even though in all incidences of competition between nations, general tendency is to compare righteousness of each action.

Yet taken from wider perspective, this may be fallacious formula.

I have found that in many incidences where English nations (read: England) have been wrong, taking wider implications, it is better the English nation wins.

It is better for everyone concerned. At least, theme of fair play is not found to exist in many other nations.

Likewise, usually it is better if children are brought up in England compared to Palestine.

In such linguistic nations, mental and social development of a person is severely routed through rigid parameters in language code.

35. The Legitimacy of the Asylum Seekers

Quote: tonyblairseviltwin: The Asylum

Many of today's conflict zones which create the much reviled asylum seekers have been affected by the actions of the European colonial powers in the past. Do we have any responsibility for the results of our past actions?

I'm not sure why people seem to hate Asylum seekers so much? I would like to know exactly what it is? It seems to me to be an irrational fear of the outsider.

The asylum seeker has legitimate reason for seeking domicile in Britain.

In fact, most people in many nations of Asia and Africa have most valid reason for running to Britain.

No one can blame people even from nations like Pakistan, India &c. when they yearn to migrate to Britain.

Given the chance, even the most vibrant patriot of these nations would sneak over there.

I have seen many senior military officials of my nation claim with glow in their faces that their offspring have taken permanent abode in England or America (US).

Their demeanour also displays that if circumstances allow, they would do the vanishing trick.

Living in such a nation, people try to make best of a bad bargain.

They look at each other with disdain. They know things are a mess.

This statement is given by many in private moments.

Street scenes are going uglier. Sense of affable, accommodative behaviour is disappearing.

Police are brutish; judicial scene a nightmare.

Yet many parrot sacred themes from school textbooks: grandeur of their nation, hallowedness of leaders, and many other themes.

Yet a single opportunity to see an English nation scene is real revelation — like biting the fruit of knowledge.

Now, what I wanted to convey: there are many valid reasons why anyone should barge into England.

The very fact that all human beings have right to dignified social living is reason enough.

But do not understand that what has gone wrong or is going wrong in these nations has anything to do with British colonial activities.

Actually, if local natives had opportunity to escape into England even before advent of colonialism, they would eagerly have done so.

Such is the difference the English scene can make.

Why, when even the French tasted English social flavour in American war for independence, they really went wild and tried for violent change of social design of their own nation.

What about "irrational fear for the asylum seeker"?

Well, it need not be irrational.

In fact, this fear need not be confined to asylum seekers.

This fear may have real roots in that newcomers inherently carry the social mood that created repulsive social scenarios in their own nations — from which they flee.

Now, what can Britain do?

If Britain thinks it can save the rest of the world by letting them all come, it is not only wishful thinking but also a thought with ominous portents — and most foolish understanding.

What is inherent vileness newcomers carry, and manner to cure them — I think I have made my own dissertation in this forum.

Yesterday on TV, I saw programme on Rwandan genocide. Someone is making Hollywood movie on this theme.

Underlying theme: when genocide took place, western world (read: English nations) did not bother to stop it.

What has been missed: there is underlying cause persisting through centuries that roams in society there, repeatedly causing these issues.

Also, what terrible mental agony did perpetrators of genocide suffer that caused them to act with such barbarity?

There must be real tangible reason — discernible to those who know where and what to look for.

Believe me: in these nations, there are seemingly minor areas of social communication needing rectification.

Unless these infractions are repaired or removed, simmering social mood will continue.

Britain can help — first by understanding how English social scene brings much social and mental serenity to distraught individuals.

Then by seeking ways to install same soothing features in disturbed societies worldwide.

36. Social Welfare System, the Best of British

Quote

I*m sorry i didnt have all night nor a lot of space to go into detail voluntary workers are still workers , disable people are not fit to work , and people who worked and lost jobs are not long term unemployed burdens to our society. Im pinpointing the ever growing free society in this country breeding a british race of unproductive misfits who are becoming conditioned into a sub culture of ever increasing circles.*

Seen from a solitary perspective, there may be many items for appreciation in these words.

Yet present-day Britain is not the one that existed a few decades ago.

Now it is a nation that may have to face the daunting prospects of experiencing extremely distressing social psychologies entirely different from its historical experiences.

It is true that the system of social security can be misused and used as a standby for laziness.

Yet there is something else that needs to be borne in mind.

This system helps a British citizen maintain his or her level of innate personal dignity. It adds to his or her bargaining power.

Actually, if Britain were the old Britain — where persons of only actual British ancestry lived — this feature would not need discussion.

Yet now the nation is crowded with immigrants who come from nations with very strange notions of individual dignity.

They carry evil themes of varying human values, rights, and dignity — an understanding of which seems inscrutable to the English mind.

Poverty is traumatic anywhere in the world.

Yet from the perspective of many non-English nationalities, it carries a more virulent form of brutal indignity carried in each word spoken.

This form of evil mood is entirely foreign to the English mind.

The strange and ugly social atmosphere in nations like India, Pakistan &c. is actually the result of this evil mood.

It also combines with absolute absence of social security for the majority of the population.

When one declaims “Cease Social Security”, one needs to visualise far.

The looming prospect: innately English persons one day standing with a begging bowl in front of persons from nations like China, India, Pakistan &c.

Or being subjected to the taunting stance of bargaining that comes naturally to persons who live in many non-English language atmospheres.

The psychological trauma that can ensue — to both individual and society — is entirely discernible to those who know what I am talking about.

Even the seemingly innocent scenario of an English medical representative trying to sell company products to a feudal-language nation doctor in a competitive atmosphere can have entirely differing versions.

One: the mental scene between doctor and medical rep.

The other: visualisation of the scene by others from the same feudal-language mental mood.

Both are entirely different.

The evilness in the latter scene increases as more persons from the same language mood gather.

Welshman: What I Really Meant

Quote

Otherwise I will assume you are either simply trolling or merely trying to generate book sales.

Am I writing all this to generate book sales?

Well, it is nice if someone buys my book — philosophy and strange understandings .....

Yet I need to qualify the charge with a little more input.

I wrote all these things many, many years ago.

In fact, in 1989 I wrote the first impression of the book, which I later rewrote last year.

However, the themes were in my mind many years before that.

The problem with my book: even though it had themes that could really help change my own nation, it contained items that could go through an editor or publisher here like a knife.

Moreover, I was severely confronted by the prospect of plagiarism.

To answer the charge of trolling in foreign waters: in 2000 I did a most incredible attempt to bring my themes to the English limelight.

I went to Delhi (around 3000 km from my hometown) and handed a copy of the initial writing to a lady in the British High Commission there.

I requested her to hand it to some official of British citizenship for reading.

My contention: there was a message in the theme for the British Government.

The lady — naturally an Indian national — must have thought I had gone off my beans.

This period in my life was when I faced many internal family distractions that were heavily disturbing.

Naturally I couldn’t follow it up.

Many months later when I went there, my writing copy was handed back to me unceremoniously by another subordinate official — presumably unread.

(So much for my efforts at free unsolicited service.)

Before concluding this write-up, I need to bring one other theme to the fore of debate.

The approbation aimed at persons from non-English nations who carry superior academic qualifications.

Would it seem preposterous if I propose that these superior credentials should not be seen as superior to even an ordinary English person’s attributes?

For even ordinary persons who exist in English extrude a positive communication aura that enlivens all around them.

This is conspicuous by its absence in persons from feudal-language societies.

The superior qualified persons in their own (feudal-language) nation do not contribute to social liberation of others — only add to mental strangulation.

Many inherently carry mutually opposing mental moods that initiate from appeasing affability and grow to moods of destructive opportunism.

These can lay waste centuries-old social conventions there.

Let the majority of immigrants come, work, improve themselves, and then return to native lands.

Let them pass on liberating experiences to fellow brethren. (I fear this they will not do.)

Moreover, think of why work is becoming humiliating.

I fear this will become more so as languages and moods carrying more evil themes come to inhabit there.

If great professors of social sciences, human psychology, and other sciences have no inkling of what I say — and cannot bring themes for popular debate — I must say they are just a waste.

They fail in duty of national service.

I know I moved from Social Security to Immigration. Yet all things are connected.

Yesterday I watched a programme on brutal exploitation of elephants for timber industry in Asian nations.

The narrator spoke of constant taunts mahouts dealt out to them.

He said: “Even though elephants cannot understand the meaning of the words, they do understand the emotions they carry.” And are affected by it.

These words have strange resonance to words I wrote in my book:

Quote

Another thing about animals is in regard to what happens to their personality when one deals with them in a feudal language and when one communicates with them in English. I would really like to see if there is definite difference in the demeanour of an elephant in an English zoo under an English keeper’s custody, and that of an elephant in India under control of crude mahouts who are literally of low social status.

The demeanour of Indian mahouts is of servant class, and their superiors usually keep them in lower indicant word level. I have heard mahouts use lowest indicant words to the animal — and that too in very crude and brutal manner. The crude and brutal manner goes with lower indicant terms.

I would like somebody to study and see what definite impact there is on the elephant when a lower-status man uses lower indicant words on it. Whether the animal can sense it is being crudely prodded by a man who is not only puny but also of low social status among human beings. END

What I wish to bring to the fore: there is problem of detection.

Like one cannot detect presence of a black hole using conventional instruments like telescope, English cannot detect vileness in feudal-language communications.

Yet it can be detected through effects it causes on persons subjected to it.

And like in case of elephants, once this vileness comes over there — even though real meaning of words may not be understood — emotions it carries can get conveyed to society and cause irrevocable damage.

The divinity England carried through centuries actually existed in the fact that English mind couldn’t detect negativity many other communication systems carried.

37. Delete Multiculturalism

A Rejoinder to Wyatt Earp

Quote: Wyatt Earp (The Foreign Worker and Economic Prosperity)

The influx of far too many alien cultures into the English populous will and has changed forever the delicate balance that made up our way of life. Your viewpoint on this complex issue is quite refreshing and to the point, although your descriptive use of words (virus, delete, neutralise or quarantine) may raise a few woolly liberal eyebrows.

Hi Wyatt Earp:

That was a beautiful understanding of my viewpoint.

Quote

has changed forever the delicate balance that made up our way of life.

Beyond this, let me state there is a very noble level of delicacy in English systems.

Earlier, when English first came to India, there was general understanding they were soft, effeminate, gullible, and vulnerable.

Usages like please, thank you, good morning, good night, excuse me, I beg your pardon, I apologise, and many others could have added to such impression.

My position is difficult to convey.

If I am not careful in words, I may be misunderstood as apologist for repugnant White sensibilities — or something more sinister.

Yet Ku Klux Klan and such organisations would always see me as outsider.

My problem: I discerned at very early age definite difference in English and its systems.

As to influx of non-English scenarios into Britain.

It is like nonsensical reservations given to lower castes in India for jobs where persons with acutely finer sensitivities are required.

(Also tremendous lessening of standards for recruitment in open merit.)

Yet when one sees them functioning after becoming at home in superior environments, they are found more effective at personal level.

Their cruder communication methods are more assertive and hence effective.

Yet they lack finer understandings of what spirit the whole organisation stands for.

In no time, everyone starts imitating their style of functioning — much to pain of general public.

Here again, this metaphor has problems — higher castes in India are not so innocent.

Coming back to English scene, I must admit with deep sense of ridiculous inappropriateness that I spent sleepless nights many years ago thinking what can happen to England when swarmed with non-English social functioning.

It was not immigration that was disquieting, but that it was encouraged with no understanding of many themes everyday knowledge in non-English social set-ups.

Quote

has changed forever the delicate balance

Newer social experiences really change a person.

Yet general refrain seems to be that newer social experiences add to growth of language and society.

Does it?

I do not think anyone with sense would allow floppy or CD to be opened in computer without first seeking viruses.

Allow me to say languages are software programmes with gigantic power.

Many do have viruses embedded in them.

In India, everyone is wary of mingling with others of doubtful social hereditary.

Everyone likes to quarantine child from persons believed from doubtful social status.

In small villages, it may not be practical. Yet where possible, it is done in severely crude manner.

For example, think of English schools. They go overboard to see students have no opportunity for interaction with children from lower-level schools.

Fact: vernacular school children carry greater relative social negativity imposed by society.

This negativity is not only infectious but crude.

When US removed social barriers on Black and White mixing, it definitely had cumulative negative social effect.

Now, am I not in dangerous grounds?

Yet I need to bring understandings in clear terms. Otherwise I stand in danger of being misunderstood.

I need to say what propels America (US) is English language and fact it was nation created by English-speaking people.

What is great about English-speaking people: communication system carries interpersonal dignity entirely absent in many other languages.

This allows almost everyone to function to best of his or her mood.

So not only integration of Blacks but also social systems of Italians &c. have brought malignancies to English systems in America.

Yet due to many linguistic groups converging on America, English systems endure as common medium.

In years to come, power of English to maintain cohesiveness may be stretched beyond endurance.

Integration should aim at diffusion of positive themes — not infusion of negative ones.

For example, instead of simply allowing unguided opening of doors to many others including Italians, understanding that they should first absorb refine-ness in English should be insisted on.

Integration of Blacks and others like Italians definitely boosted their mental and physical capacities beyond what they could achieve in native lands.

In this sense, what America did is wonderful.

Yet this should be done in way that original society lending training is not spoiled.

In case of Blacks, gamble paid off — society lingered in English.

However, when other languages start lingering in social scene, so-called cultural integration means overpowering of English mood.

This is where careful planning and deep understandings are required.

In this issue, one should not muddle thinking with allusions to racial and meaner themes.

Thinking should be clear on what is good and what is bad.

Education is not just science and maths but should aim for implanting positive cultural themes and deleting malevolent cultural inputs.

It does not mean condoning doubtful cultures just to present liberal stance.

Actually I believe even though Blacks of America had certain relative negativity — considering they came from crude African nations and lived as slaves and servants long time — comparative negativity brought by nationalities like Italians, Japanese, Chinese &c. could be of more relative power.

For Blacks of America lived in certain level of English long time.

While others mentioned came with fresh socially and mentally stigmatising language formulas in brain.

As for Blacks, need to bear in mind acute difference between Blacks native to America since slavery times and Blacks who emigrated from Africa recently.

Former more or less underwent British training possibly through surrogates.

Latter carries themes of African social set-ups embedded in thinking process and language.

In India, people are crude to extent of openly alluding to person's caste or financial or positional inferiority with astounding ferociousness.

No one finds anything wrong in it.

But where has English nations arrived? To even say word "White", "Black" &c. is repugnant. Why?

Sort of blindness to realities — or false sense that certain realities are unmentionable.

I need to quote from another post: Crime against humanity - Iftikhar

Quote

On top of that they have been discouraged to learn Arabic and Urdu, making them cut off from their cultural roots. They are unable to enjoy the beauty of Urdu literature and poetry. They are unable to have a good communication with their parents and elders.

Quote

Respect and tolerance of different religions, cultures and languages are essential for positive community cohesion.

Quote

The Imams from the sub-continent are already well versed in Urdu, Arabic, and Persian on top of their mother tongue, Punjabi, Bengali or Gujrati and other regional languages.

Now they have to learn English as an extra burden. Urdu is a social and emotional language of the Muslims from the sub-continent and Arabic is their religious language. They are in a better position to serve the Muslim community in Arabic and Urdu so that they could feel at home in an alien British society. END

Before commenting, let me say I have nothing against Islam.

In fact, if this faith is kept to individual devotion, it may have singular spiritual effect.

I need to take theme away from religious wrap.

These are very words I more or less foresaw many years ago.

Persons who come from malignant social set-ups — actually eager to escape native social set-ups — after arriving start dictating terms.

There is no doubt singular beauty in languages mentioned.

Yet this beauty lies entangled in strangling social mindset.

Quote

Respect and tolerance

are not there in these languages for others — only for the superior.

Quote

Urdu, Arabic, and Persian on top of their mother tongue, Punjabi, Bengali or Gujrati

These languages can really kill English societies.

In many, there is no dignity of labour — in fact no dignity to any other person other than whom they treat with reverence.

To put theme into perspective rather than beat around bush using technical words, let me say:

Just words like thu, ne (lower forms of “you”) &c. and equivalent words for him and her in many north and south Indian languages can bring horrendous social effects on English social scene.

Once present in English social areas, I do not know how English youngster or worker would react to it or withstand horrible effects — other than violently.

Quote

English could become social and emotional language if Muslims start moving in and around pubs, night clubs and frequently changing partners. This is what the British establishment want them to do in order to become the integral part of the British society

I find interesting resonance with these words to certain words in my book.

Quote

Recently, around six months back, a man now residing in USA came back for few weeks. He lives with wife there in US. Both computer professionals.

He told friend that White men are not good. For if they come and invite them for party, they invariably look at his wife also and invite her. At party, they try to dance with her.

There is matter of perspective.

When I talk to others about English world, their invariable connection is to what they perceive as “free sex”.

There is no family life; every woman is nymphomaniac &c. All very interesting stuff.

Do other native societies lag in this aspect?

In India, very few trust wives enough to allow mingling with other males — even in respectable themes.

There are other reasons other than sex.

In Bombay, around 100,000 women in prostitution — many forcibly enslaved, with official connivance.

Officials including police would tell you (with juicy smile of reminiscence) this nefarious trade necessary for safety of natives of Bombay.

Otherwise no woman can walk safe on Bombay roads.

As I said, matter of perspective.

When I think of English world, I do not bother much about free sex, racial bigotry, colour difference &c.

For all these things are very much present in my own nation — only everyone mentally attuned to them.

What I see: dignity that comes to individual from English language, freedom of movement, feeling one is not servant of bureaucracy, colourful dressings, straight posture that comes to physique, general dynamism in air, unassailable dignity of working class, tremendous international experience from higher perspective in English writings, classical writings with sharp insights, sublime fairy tales, children's stories where children exist in very mature mood compared to vernacular children's stories &c.

For experiencing all this, I do not need approbation of White man.

I get it even if racially discriminated.

Moreover in English language, I can feel and react to mental offences directed at me.

In my own language, if shown any such thing, appendages arrive that I am entitled to such discriminations.

Then changing face of British citizen.

When Tsunami hit, on BBC came news of "British doctors of Asian origin" working in a place.

Next day text corrected to "British doctors".

One saw persons distinctly Asian — not only in looks but gestures and attitudes.

Original description was more apt, but now politically impolite.

There was news of Britons freed from Guantanamo prison by US.

Again faces invariably non-British in traditional sense.

All these things pain persons who look up to Britain as role model.

It is not colour.

When one says British, there is undercurrent of mental demeanour that should be visible.

Persons who can live in Britain only after changing it into their native societies should better get out.

Or at least encouraged to go back to native nations where they may find social scenarios they desire.

Beyond all this, what route through which many malignant social themes entered English social life?

Talking about Islam religion — even though not well versed in philosophies it holds — it is generally believed this is one religion that upheld universal brotherhood.

Yet since this religion spread through language and cultural set-ups that are very negation of this theme, I fear at moment it may reflect philosophies of those systems also.

In my book, I mentioned few words in this regard:

Quote

It was seen by English historians that there was something about India that weakened the people. They found that strong races from outside India, once settled in India, lost former grandeur and strength.

People from races that overran whole of Central Asia, once becoming Indians, lost power to repeat same feat again. Various theories put forward to explain this.

Some English historians blamed weather, considered hot. Some said Indian philosophies affected them. Some claimed Indians vegetarians. However, real explanation lies in Indian languages.

Let us take case of Muslim conquerors from outside. They came with fierce ideologies of equality and brotherhood, lending to unity and commonness of purpose. They remained strong as long as kept aloof from Indian culture and language.

Moment they settled and started adopting Indian languages and behavioural pattern, division and insecurity crept in. Once individual mingled with native crowd on level of equality, problems magnified. Once Indianised, whole system in environment of severe communication gap — where every person under pressure to act impulsively to protect respectability of own position — declined and deteriorated. END

Now it may be noted Arabic and Persian are not Indian languages.

Yet there could be other negative features in these languages also — considering inconsistent social atmosphere in many nations having them.

Now I must admit it is not just seeming libertinism exhibited by women there that causes consternation in non-English crowd.

Many things cause mental trauma — and at same time much happiness — to same immigrant person.

Much insight from following words:

Quote

They are unable to have a good communication with their parents and elders. All of them suffer from Identity Crises resulting in mental, emotional and social problems. We have lost three generations and fourth one is in the process of loosing its linguistic, Religious and cultural Identity.

Strangling communication structure of Indian languages — that can keep offspring as sort of enslaved possession — is deleted when language becomes English.

Very word “You” in English can displace many strings and holds parental side enforces on children.

In fact, when I brought up my child in English, I had enlightening experience.

When she started talking, one day she addressed me with “you” — same way I addressed her.

Various persons with me at that moment (all vernacular speakers) were shocked beyond belief.

I address child with “you”; she addresses me with “you”.

Where then is fabled structured Indian family relationship?

For them, moment when all family relationships stalled into reverse gear.

Many emotional problems trace to parental generation desperately trying to bring strangling hold they endured as children from their parents.

However, this not possible in English — all such strings disappear.

There can be real competition as each side finds different versions of family connections in different language structures.

Yet it must be mentioned all positive communication afforded by English is liked by these persons.

But they cannot tolerate same when emulated by those traditionally considered inferiors in native societies.

To sum up: if Britain aims for multiculturalism, it heads for many historical problems with unforeseeable results.

If it aims for installing English cultural themes in minds of all persons there, it is still on safer grounds.

Quote

may raise a few woolly liberal eyebrows

I must admit English person is still most tolerant when standing for other man’s viewpoint.

However, he should have mental existence in fully fortified arena — as he invariably strived when domiciled outside home nation.

No contention average Englishman better than average non-Englishman.

No — when approached individually, most people innately good.

Yet when come as group, new social personality — different from individual — comes to life and defines him/her differently.

Along with this, sense of fair play, honesty, commitment, word of honour, punctuality, integrity &c. have peculiar unidirectional vector component in most nations from where most immigrants arrive.

This direction solely towards persons or positions of reverence — does not exist towards ordinary mortals.

Sheer strain English society must have borne as twisted by pull and power of this exotic mental functioning activated at various points can only be imagined — needs study.

As to malignancies now stalking English social scene, they need remedy from within English society.

Not from diseased and contagious outside.

Moreover, there is myth of evil British colonial empire that needs tackling.

38. Euro Myths

Are they just myths? Don't they exist in the realm of probabilities — much beyond mere possibilities?

Once the national mental orientation is lost, it could be much worse than what these so-described myths contemplate.

British nationals who have never lived in colonial situations have no idea what it means to live in social systems where people compete with a different set of rules.

Once one gets used to the other systems, it is a straight route to the vanishing of the British way of life and systems.

It is like being in a place where no one cares for queues.

Once it is seen that what is required is not civilised sense of precedence but brute and cunning manoeuvring, then it very easily becomes the new rule for even the smallest achievement — like buying a cinema ticket.

Another thing to contemplate: the long-term mental and social changes a subordination to Europe would usher in.

Will it do good?

If Britain is joining something of acknowledged superiority and refinement, it is okay.

But constituents of the contraption known as Europe do not come with any such historical feature.

Quote

I wish that the third one were true. It's my strong belief that the world would be a far safer and better place if no country at all had a permanent seat on the UN Security Council. All of the seats should be held in rotation.

This is the very divisive sentiment that has to be feared when sovereignty becomes a debatable subject.

It is indeed a sad day when persons who live in Britain imagine that giving world control to nations which have literally enslaved their citizens for centuries is a feat of supreme magnanimity.

Actually the world is safer with power in the hands of English nations.

Others are nations with negligible collective intelligence even to maintain a neat bus stand or railway station.

Even though run by persons of personality that literally tower over fellow men.

Quote

The world would be a MUCH worse place without America... THING ABOUT IT! (WW1, WW2, The Marshall Plan, The Cold War.... need I go on...)

America better watch out, or in a few years one would have to remember a time when it was an English nation.

Why keep America in the lead? Let Britain again take the cultural lead.

(I beg Tony's pardon for going off track here.)

Quote

But what if we were North Koreans, Africans, Iraqis, Cubans, Vietnamese, South Americans and the list goes on. These countries are worse off with the USA existing than if it never existed and meddled into their affairs.

It depends on who in these nations one is thinking about.

The persons who run the show, or the majority citizens who endure and live befooled lives in needless penury?

39. British Aerospace

Quote: alez007

I guess Britain and technology dont really mesh especially after we lost the mars space buggy. Lets just stick with the financing part of the equation from now on, its were the money's at anyway.

Quote: Satman

I'm afraid, nowadays, the phrase 'Best of British' means nothing. At one time 'Made in Britain' meant quality, but alas, this means nothing now either.

Quote: liz

Where have we gone wrong?? We were, after all, pioneers in the field at one time, and led the way.

Quote: ifidontlaffillcry

dump the Great from Great Britain, in order to bring the name in line with the actual current state of the country.

Quote: anton

We all know that Great Britain was a Colonial power in the world. They were guilty of exploiting their Colonies.

Good grief!

What a thing to hear!

What pessimism that one could weep.

Isn't there need to understand what went wrong?

The best social environment, and yet so troubled!

Gentlemen, do not believe your own prejudice about your colonial history.

Still a simmering pride in your systems can be had if you remain true to your heritage and traditions.

For what other nations work on is mostly what came from over there.

If it seems other nations have left you behind, the reality is a bit more bewildering.

Quote: oldfred

Do not loose heart because we are still among the best in the world when we put our mind to it....

Well, do not lose your heart — but better still, do not allow anyone to be in a position to make you lose your heart.

40. Inter-racial Marriages in the House of Windsor

Posted on: 30 May 2004

Quote

So I'd think a black protestant would be accepted, but a Hindu from Indian decent wouldn't.

The British Royal family needs clear reasons for existence — popularly understood.

What happens and who marries whom are not purely internal matters.

Persons who marry into this family need to be English in all mental moods — and above the strings of ordinary in-law relationships.

A black Protestant from America with full English mental mood and all African family strings disconnected may be better than an Indian Hindu who comes fully equipped with Indian feudal family strings.

What Princess Diana did in her connection with an Asian was wrong on this count.

She was pulling the whole British family into the subservient level of a woman in an Asian language system.

Quote

and i don't think that its fair that only William will get to be king. Harry should too.

Is this a circus?

41. Nationality, Immigration and Asylum Act 2002: An Overview

Posted on: 12 May 2004

Britain is a small island.

If there was nothing special about it, it is as good as say Sri Lanka.

Hence it is imperative it does not one day become like Sri Lanka.

Many years ago I felt there was a sort of gullibility about Britain's whole immigration policy.

One thing that made me think like that: seeing the general type of people who go to Britain and their general attitude to British way of life.

No nation can afford to have people just barging in like that happens in English nations.

I have seen fewer than fifty persons of non-local linguistic converging on a non-English nation town causing severe mental disturbance to local citizens.

One reason: one non-English linguistic group understands another very well — something English nations severely lack.

See the case of Middle East nations.

Lots of immigrant workers come, leave, and are happy.

They live and leave with no grumbling — no case of racial discrimination, even though most Asian nationals live there with bare human rights.

But in English nations, one person comes to work; spouse given right of entry. Then parents. All later given citizenship.

Are the English lawmakers mad?

Another thing: all will enjoy life there.

Why? Because life in English environment is always nice compared to any other language environment.

But the question: do people who come have requisite mental understanding of heritage and historical mood of what is Britain?

Many would still have underlying theme that these "crooks" exploited their nation, made it poor, and "we are here to avenge".

It is very good if Britain and all English nations insist that all would-be immigrants have very deep understanding of what is Britain.

Its literature, classical authors, battles, leaders, stories, nursery rhymes, legends, heroes, heroines, systematic development of political system, and many other things.

It is not necessary a native person know it — it is there in everyday verbal environment.

But the person who wants to become a Briton should have this as necessary item of mental mood.

Along with this, no need to give blanket citizenship immediately even to those who seem to fit in.

There will definitely be need to weed out elements who carry anti-British themes in mind and become source of poison in society.

When cricket game played between Britain and another nation, these persons may be seen sitting with British passport applauding other side.

Or in times of war and such, we may find such persons sitting inside singing praise of enemy.

I have seen many journalists of third-world nations write heavily anti-British themes in local papers, going to Britain as if on seasonal holiday.

Whether they ultimately end up as British citizens, I do not know.

But if such things happen, British foreign office really needs vigilance.

I know many communist party leaders who spend better part of life indoctrinating third-world population about villainy of British, later moving families to English nations.

Well, though points I raised may seem minor, it would be good for sake of posterity to give little thought to them.

42. What Ails Britain? My Inferences

Posted on: 2 June 2004

(Rich – The European Union)

Quote

I find it interesting that when I speak German in Holland I am usually met with a certain amount of hostility. The moment I start speaking English, smiles appear, and I instantly feel more accepted. Interesting how much difference a language makes.

(Marina – Suffering Dogs and Starving Kids)

Quote

The society is just going down the hill around these days.

(watching – Michael Howard's BNP Speech)

Quote

where you live in an area where the 'new people' are settled and become predominant so much so that your own culture is compromised and threatened

(watching – Michael Howard's BNP Speech)

Quote

And, of course, if you believe in the merits and the promotion of your own culture, you're a racist

(Will – BNP)

Quote

its quite silly to define someone as british, since what is british now, wasn't british 200 years ago, or whats british now might not be british in the future.

(Will – BNP)

Quote

a british person, who is too lazy to realise what freedoms he has, or threw away, due to his laziness.

(england expects – BNP)

Quote

the solution is not to flood our country with foreigners but to train OUR people to do the work AND pay them properly FOR DOING IT.

(TopHat – BNP)

Quote

I rarely hear of unemployed "homegrown" British going to a more prosperous country to find work.

(TopHat – BNP)

Quote

Immigration is — by and large — not hostile like an invasion!

(billycotton – BNP)

Quote

I meet who are desperate for the politicians to listen to their concerns about asylum and immigration.

(Will – BNP)

Quote

Why can't we be free to experience each others cultural influences? And why not create new cultures all the time, why not learn from each other and develop new subcultures based on what we are interested in, this already happens in most countries

(england expects – BNP)

Quote

We can't "be free to experience each others cultural influences" because that is like trying to mix oil and water. it simply will not happen.

(billycotton – BNP)

Quote

MULTI RACIAL SOCIETY IS COMPLETE NONSENSE. 98% of the races do not mix, what we have now is ghettos like Birngreave where the population is ethnic and who have very little contact with the indigenous population.

(Donnach – BNP)

Quote

we have our own traditions and culture and, in certain areas, our own language.

(watching – BNP)

Quote

why is it necessary to 'assimilate'? White people should integrate with them? No? Well, we all know that this is what white people don't do-and what they do is known now as 'White Flight'

(niikachu – BNP)

Quote

Well, white Europeans DID exploit Africa during its colonial years. In the Congo, the Belgians installed huge rubber plantations, forced the villagers to work there and then cut off the hands of the lazy to teach the others a lesson. Britain wasn't as bad as Belgium or France, but we did use slave labour.

(englandexpects – BNP)

Quote

I do believe we the English gave more to Africa than we took. (and unfortunately we still do)

(englandexpects – BNP)

Quote

the truth is there were more blacks involved with the slavery trade in their own country than white europeans...)

(niikachu – BNP)

Quote

I'm trying to work out which part of a hundred years of slavery and cultural prejudice against Africans that still exist in the US today were a GIFT.

(niikachu – BNP)

Quote

Looking at the reasons why everyone wants to leave Scotland and the North and move to London — that might solve London's problems.

Well, there are others also, but I did not have time to get them. This will do for my purpose.

Quoting: Rich – European Union

Quote

The ideas you are putting forward are quite interesting. I would like to know how you came to the conclusions you did. Although I don't know a lot about them, I have always been interested in the origins of language. I find it interesting that what you inferred is so accurate in real terms.

Quoting: Peanuts – March of the Evil Empires

And later on in the thread, you speak of negative aspects of other languages that are not present in pure English as spoken by the English.

Quoting: Top Hat – BNP

If BNP ever get anywhere near being the governing party then I'm off to Spain, I don't care if I don't know the language, I'll learn it on the plane in between bouts of Deep Vein Thrombosis.

What ails Britain?

Not much, considering Britain is still one of the best nations in the world – with very attractive educational institutions and many other things.

Yet –

Gentlemen:

Many years ago I had strange feelings that English nations are on a very dangerous path.

When Englishmen came to Asian nations, even though many had lofty ideals, almost all went in for elevated aloofness from local society.

It was decried as racial bigotry and prejudice.

But they existed in mortal fear of being dissolved into native social undercurrents.

It was generally believed they practised the vile art of racism or some level of pseudo-superiority.

Yet this was not the full truth.

What they saw from an English mental understanding was not one society but a series of societies -- each at variance to the other and having strange impenetrability from other levels.

Yet the Englishman who lived in superb confines of his own nation could not understand what mutates in the Englishman who has gone abroad.

Generally everyone went to make money.

But why the means seemed foul, and why it was allowed, was not clear to the non-colonial Englishman.

Also, why centuries-old political systems seemed to crumple in face of British battle campaigns using mostly native soldiery.

And why all European nations ultimately lost to the British?

At the dawn of my understanding of ideas connected to these, I discerned that English nations do not have clear idea about what is different in English from other communication systems.

Posted on: 3 June 2004

I am sorry if I sounded pedantic. Actually I used a different style to engage in debate, as long articles tend to put off people.

I am continuing. Well, it is only a pre-prepared article, posted in bits.

From many postings on this site, I perceive the following contentions:

1. English nations face prospect of being inundated with immigrants.

2. Quality is fast disappearing from social and civic life.

3. There is sluggishness in public service organisations.

4. Monarchy seems outdated and can arguably be abolished.

5. Wages are going down.

6. At least some persons feel bored with Britain and would like new abode.

7. Britain, instead of rightful leader, turns follower of US.

8. At least certain persons identify British heritage of greatness with racial quality of being White.

9. Many essential British skills -- like being at home in the seas -- are eroded by using cheaper skilled persons from other nations.

10. There is essential sense of boredom in being just British; many would taste new package called European Union.

11. There is unencurrement of feeling things are not right and may go worse.

12. Nobody seems to know why Englishmen can't go abroad and work under other nationalities -- like under an Asian. There is reason and feeling it is abhorrent, yet real reason remains unclear.

13. When non-English persons converge on a place, generally native English persons want to move out -- yet it defies their own perception of human equality.

14. No one has discussed wider ramifications of job and manufacturing outsourcing on this site.

And last: no one seems to have understood there is strange social strength in language-one lives in that can define many aspects of human behaviour.

Only one person -- Rich -- alluded to vague understanding of this point.

As mentioned in another posting, I felt need to protect Englishness in Britain.

There was essential level of positive energy in this system.

How did I perceive it?

I saw it when comparing to many other language systems.

In their depth I saw where they go into weird social connections, reactions, and relations compared with English.

Posted on: 10 June 2004

Quote

Few if any manufacturing jobs thanks to successive Governments and the trade-unions driving these same businesses into the ground! Call centres (jobs) for Banks, Insurance Companies and other such businesses off-shored to places like India!

Actually there is another deeper side of Business Process Outsourcing that has not even been imagined by English nations.

It has to do with dealing with other cultures that have different social perceptions.

Other than losing national skills and allied items, there could come very significant change in understanding of what is right and wrong.

In many other nations -- especially third-world -- very motivation for achievement, both social and financial, comes from very different mental programmes.

Once one has to compete with very weird social systems, one naturally changes.

It is almost a reaction to anomalous stimuli.

Quoting: oldfred

I believe one of the biggest ailments of this country is the rapid erosion of the family and its values.

Remember when children had a mother and a father!

When families sat down to meals together!

When couples actually got married!

Oldfred's writings reflect a theme that caught my fancy many years ago.

Even though Britain is creator of nation known as USA, in a world where languages naturally tend to equate size with magnificence, USA has outshone Britain.

Actually US is only natural geographical expansion of innate British historical experience -- strictly in package of English language.

But over years, US has become place where people of various nations come to stay and assimilate English social communication and other English systems.

But they have also brought erosion of English values.

Due to fact that in English social systems one tends to lose many native inhibitions and strings.

In dress, fashion, communication, attitudes, administrative set-ups, business acumen &c., Americans seem to have gone beyond what was earlier defined by British.

Most striking: in many cases practised by persons who in ancestral native places did not show superior intellectual skill.

Persons include those of European descent and all other races.

Tragedy: even language of English seems under new speaker's control to define.

Yet question whether UK should follow and imitate US remains.

In my opinion, UK requires to take stand and exist as a standard in all things that came from Britain.

Here it does not mean existing as place of monotonous stagnation, but where all changes are first studied and ratified.

Let it first start with English language itself.

Now any Tom, Dick, and Harry from all nations can distort, change, and damage English language.

The less they are good in English and more assertive they are, the more damage they do to English language -- really repository of immense historical experiences and movement toward very refined society.

I find it disturbing when even English natives seem infatuated with modern uneducated manner of using English in messy jumble of letters-style.

Grief comes when most uneducated-in-English persons easily exhibit show of depth in English by going for this seemingly stylish, ridiculous design.

Why Oxford Dictionary should give legitimacy to distortion of English language that goes on as scholarly process in barbarian nations is beyond comprehension.

Why imitate American social disorder that naturally comes when persons from stifled nations arrive and get freedoms they never had in native nations?

It is time Britain reasserted it still can reproduce magic that inspired immense men worldwide to assemble under its aegis -- sensing strange new positive halo in what was ushered in.

But for this, Britain needs to remain Britain -- not nation dazed and smitten by dazzle of wondrous assortment of newly unshackled persons in nation (US) that exists as living proof of what English systems can do to uplift human spirit.

If that ancient spirit is retrieved, Britain remains leader -- America only one of creations of British experience and imagination.

If America refuses to recognise this reality, it will increasingly be made to run amuck by crowds that barge in and dictate political and social ideology.

Bring back what is still adored worldwide as British culture.

Also:

Let every child have a father and a mother!

Let family members sit together and enjoy pure bliss of mutual affection!

And let couples actually marry and commit themselves for life!

43. What I Am Trying to Convey

I am trying to convey what is in my book.

I will be brief: in feudal languages, persons do not exist at the same level of mental dignity.

In each word, each addressing, each referring to, and in many other ways, persons experience a strange sensation of either social elevation or suppression.

Both receive markedly different social acknowledgement. All interactions radiate the structured vibes.

The total effect: society splinters into a series of levels with multifarious effect on everyone.

It is very visible.

The effect on an English society is terrible.

When it goes on without knowledge of mainstream citizens — as a sort of underhand communication — it becomes a very evil thing.

I will take a small theme from the introduction of the second part of my book. Maybe it will convey some sense:

“When I was in Delhi, a place where the language is Hindi, I used to go and meet many businessmen in the course of my business — including publishers.

Suppose I am sitting with the proprietor, manager, editor, or even a friend who is a businessman, and I need a glass of water.

I tell the man sitting opposite (the proprietor, manager &c.) that I need a glass of water.

He immediately calls his subordinate — lower staff or secretary — to get one.

In Hindi, the word for he is either us or un, and for for him the words are us ko and un ko respectively.

The former without formal respect, the latter with formal feudal respect.

What he says is: Give him a glass of water — or something to that effect.

When the dialogue is issued, one can distinctly feel the subordinate keenly listening for the key word — whether it is us or un.

The effect the different words create is purely remarkable.

If the word used is un, the whole atmosphere in the office changes to an air of sweetness.

The subordinate’s body language unconsciously exhibits reverence and deference.

There is not only submission but also quickening of movement to accomplish the requirement.

At the same time, if the word used is us, the effect is supremely phenomenal.

The subordinate’s body language changes to marked discourtesy.

The air in the office turns to indifference and disdain.

A general immobility unconsciously comes into play.

The requested item arrives more slowly than in the other case.

In both cases, no other verbal communication indicates the importance — or lack of it — of the person referred to, other than the change from un to us.”

44. New Spanish Government

Posted on: 22 May 2004

Whatever the ethics in entering Iraq, this is definitely not the way to run a military campaign.

Anti-national propaganda in the form of photos, followed by open military tribunal — all in sight of a people easily swayed by demagogues!

Spain is definitely not a model state.

What the US has is a high level of heterogeneous social structure filled with people who don't know what is good for them.

As I said in an earlier posting, whatever UK and US do, Iraq will still revert to its traditional social and political behaviour.

It is pre-designed.

45. Was Iraq Right?

Hi gideon2000uk:

There is a topic I truly dislike to open. It is the issue of Israel.

In all areas where I debate, I can find many arguments to defend English nations.

But this is one area where I am absolutely at a loss.

I really do not know what business Jews who lived all round the world had in Palestine.

If they were hurt in Germany, they should have been given a portion of Germany as compensation for their sufferings.

Why should Palestinians suffer?

I think there is a factor I debated in my book: the danger of English nations becoming playground of immigrant lobbies.

This is what has gripped the US, and the danger exists for all English nations.

More than that, there is no need to love or hate the Arabs.

Posted on: 4 May 2004

What should Britain have done? Leave the US in the lurch?

It would have been a mighty fine piece of idiocy.

But there is need to understand why English nations fail to capture the imagination of the common man all round the world.

Without this understanding, whatever you do, you still end up as villains.

The Palestinian issue needs to be dealt with supreme understanding — not the way guys who have hijacked US foreign policy want to do it.

There is a factor of lingering injustice going on.

Let the British government take leadership and heed the appeal for fair play.

46. Aid to Third World Nations

The money you give to governments in tragic nations goes right into the pocket of bureaucracy and its henchmen.

With the money, they come right back to your nation as big businessmen.

Posted on: 5 May 2004

Hi tamriel: You are absolutely on the mark!

I don't know how much Britain gives as aid to India — I heard around 250 million pounds.

This money goes into the pocket of government — meaning bureaucracy.

I know persons who started NGOs ostensibly to provide for poor and destitute.

The money they get as grant is shared with obliging bureaucracy.

Moreover they have trendy offices from where superbly trained marketing persons visit corporate headquarters to garner aid money.

In no time, organisers are rich beyond imagination.

Most third-world governments are very mean to the poor in their nations.

Money given in aid adds to arrogance and financial power of bureaucracy and terrible police.

If Britain wants to help the needy, let it manage the money on its own.

Do not hand it over to crooks.

47. Suffering Dogs and Starving Kids

Lin: You are absolutely right.

The money you give to governments in tragic nations goes right into the pocket of bureaucracy and its henchmen.

With the money, they come right back to your nation as big businessmen.

48. Princess Diana Inquest

Posted on: 31 March 2004

Hi there!

May I intrude into the discussion? May I put in some words from my (unedited) writing?

Something about Princess Diana from a different perspective may be seen here.

Since I am forced to show the context and continuity, I must add a bit of the earlier part of the writing.

But I need to warn that there is a strange vantage position from which I discuss the themes.

This position may not be discernible immediately. I mean to bring it out in later discussions.

(I have been asked a very strange question: why should a non-Englishman write on English themes?)

My aim here is to bring to the fore a perspective that has never seen the light of day.

Chapter 24 (of Part 3)

Feudalism in Britain

[Many paragraphs deleted]

The immensity of aristocracy was indeed due to proximity to the European continent, where many feudal institutions were common.

But what is arresting is that British aristocracy could be progressively reined in by common folk with increasing power along the centuries.

Because of the wonderful nature of the English language, there was no essential breaking point in communication between aristocracy and common citizenry.

This stands in conspicuous contrast to what happened in France.

It must be admitted that in the ancient world, feudal aristocracy had a role to play as pillars of the nation.

It is my contention that how well — and with what level of benign intentions — they performed their job depended in many parts on the nature of their language.

If it had such feudal nature as in the case of India, then it would be a history of fleecing exploitation.

It is my belief that British aristocracy has performed its expected part much beyond expectations.

They have remained an impartial and enduring think-tank for the nation on many occasions.

When thinking about abolishing these social structures, I would like to note that in one state in India — where Communists once came to power through elections — land reforms were enforced and feudal landlordism abolished with extreme speed.

Yet the persons who benefited have not turned the place into one of social liberation.

Rather, new landlords replaced old ones.

Now they occupy higher indicant levels.

In many cases, it has been just reversal of roles — basic ancient social structure continuing without change.

There is no change in the ancient stunted intellectual and physical demeanour of persons who benefited — other than existing as new force of dominance.

For the language programme on which social functions, interactions, understanding, relations, efficiency, communications, and many other things depend is still the same old feudal one.

Another factor to reckon with when thoughts go toward sweeping changes: Britain has a very stable political system that has withstood onslaught of many historical events.

It is a record many other nations can match only with envy.

As such, it would be a shame to garner arguments by looking at another nation's brief political experiences.

Even the USA — actually a British creation — is going through a time when it veers into tangential directions, heedless of what makes a nation homogenous and thus capable of withstanding years of enduring uncertainty.

In fact, America needs something like British aristocracy to keep the nation from becoming playground of immigrant lobbyists.

British people should have a sense of what they are.

Not superior in any divine manner, but historically endowed with a language that is simply wonderful.

They should ensure vile elements — who have mental competition with them not because of any doing of theirs but because of their own inherent negativity — are never given chance or psychological advantage to bring disparagement to their nation and its institutions.

In this wide world with so many complex emotions and violent engagements, it is imperative that expressive support to age-tested institutions is extended — against deliberate vilification and slander of sinister men whose only aim would be to see vanishing of English and its superb institutions from the horizon.

Among institutions needing this emotive support is the monarchy.

It has served its purpose well and in future also would serve well.

As focus of emotional appeal for people in period of crisis, there can be nothing to replace it.

Persons who harp about democracy in other nations really do not know what they are talking about.

In times to come, when there is failure on part of politicians, let there be a place to appeal to.

Yet monarchy needs pruning.

It is not in my rights to comment on that.

Yet even without rights, I force myself to say: let there be deep communication between people and Monarchy on what needs to be done to make it fit and healthy.

Persons connected to Monarchy should see that their deeds do not cause pain to persons all round the world who visualise British Monarchy with reverence.

There are emotional problems in all families and between husband and wife.

Yet as member of household that is symbol of English culture everywhere, it is not condonable if anyone takes upon himself or herself to do acts with sense of vengeance that are not only scandalous but also against very instincts of decent behaviour.

Any man or woman who chances to don attire of this royal blood should understand what they represent — in history and in minds of many persons.

I may conclude this theme with the prayer that anyone who joins British Royal family should be given adequate training and understanding of what they are going to represent — and asked to ponder whether they would fit the bill.

Joining this institution is not a joke or occasion for pleasant picnic.

It is a vocation that should come as spiritual volition.

The Four Divisions of Britain

[Deleted]

Diana

I think I can write on Diana, Princess of Wales, because I have seen so many persons in India write in very disparaging terms about her.

Many of them were persons who would not dare go to a local village office or police station and talk to officials there with dignified and assertive demeanour — unless accompanied by some clout of higher levels.

When such persons used mean terms to describe her — with indicant words not suiting a Princess — it was disturbing.

One main suffering of present-day British Crown family: they have to exist in a feudal language and setting not their creation but handed down to them.

The problem: all around them the whole language is pure, unbridled English.

If they were in a country like India — where even a Sonia Gandhi cannot be addressed by name other than as Madam, Madamji, Soniaji &c., with all connected indicants having feudal appendages — it would have been easy.

But in Britain, where popular English has given people so much liberty, the feudal language of aristocracy is a very negative feature for them.

It creates barrier for them to interact with common crowd of wonderful men and women.

For the common crowd of Britain is not like the common crowd of Pakistan, Bangladesh, Africa, China, South America, or India.

Once a person enters this world of aristocracy in Britain, there is definite subduing of ability to move around freely as common Englishman and interact with common man — who is not at all unattractive.

Monarchy, since it naturally has feudal intonations, would be engulfed with negativity if persons not from that social level enter its premises on level of equality.

It is natural component of feudal-language situations.

But in modern times, it is not possible for Monarchy to isolate itself from common crowd.

Hence much understanding of basic facts I have dealt with (this is actually gist of my writing) may be taken into consideration in all matters connected to intermingling of Monarchy with subjects.

Apart from all that, there is psychological indoctrination that would be real stumbling block for whoever enters higher feudal levels from lower class — very visible in all feudal areas.

Persons who enter precincts of feudal class at high level from lower level carry mental visualisation of social structure very different from that of higher class.

In case of Diana, Princess of Wales, it is possible she carried mental programme of admiration for many careers and social positions that actually exist very much below social levels of a Prince — but would be very attractive from where she came.

A subordinate connection with persons of feudal-language social situations cannot be condoned in a person who has natural superior link to heights of British ruling family.

For once such link is allowed to mature, stature of British Royal Family — and naturally of all British citizens — is dragged to abysmal depths in meanest social areas all round the world.

Appalling significance of this scenario may not be immediately comprehensible to an Englishman.

But any man from feudal-language nation may discern implications in deepest sense.

I do not want to go further, as I feel awkward discussing at that level institutions of enduring value for years to come.

49. Marxism

Posted on: 11 May 2004

I think there are many misconceptions about communism in this debate.

First, there is no connection between first-world prosperity and third-world poverty.

Even in times of fabled Pharaohs, it is very possible majority population lived under terrible conditions — even in Egypt.

Second, communist party is very feudal organisation.

In feudal-language areas, it is a sort of fountainhead of feudalism.

It may be noted communism sprouted only in feudal-language nations — never in an English nation.

Third, Karl Marx's theory is, I feel, very unsatisfactory from modern experience.

I have interacted with many communist party members — many very rich, many very poor.

I don't remember meeting anyone who read any of Marx's books, including Das Kapital.

Their general understanding of communism: it is socialism — maybe a bit forceful.

It is attractive for everyone until one asks how to account for their own wealth.

Fourth, most of Marx's theories are fanciful and of doubtful veracity.

For example, theory of value.

Nowadays value of a thing has no connection with number of persons who worked to make it.

Better quality products can be produced by machinery with much less workers and cost.

Moreover, marketing tactics decide value more.

Fifth, theory of dialectical materialism Marx expounds to explain historical incidents is very funny.

One can only view it with real reservations — finding real logical basis may test one's logic.

Again, social relationships are not really based on labour.

I believe they are more based on each language's specific programme.

For example, relationship between worker and boss in England is entirely at variance with that between similar group in, say, India.

Last, attraction of communism came with success of Russian revolution.

But that was not really mass movement.

It was superb utilisation of opportunity by group of politically ambitious persons.

They used communism as rallying point — as many others used emotionally inspiring themes to move immobile masses.

Posted on: 27 May 2004

I must say that even if China or India become economic superpowers, the same social stifling that is visible would continue.

Another thing I need to clarify from my understanding: Capitalism as understood in English nations is definitely very different from Capitalism in many non-English nations — especially Asian.

What is understood as Capitalism in these nations is only metamorphosed form of ancient Asian feudalism.

Even term feudalism as understood in English is very different from what is understood by same term in Asian nations.

50. Why the Left Is Wrong about Israel

Posted on: 9 May 2004

Hi Abm: Thanks for your personal letter inviting my attention to this topic.

Actually, Israel-Palestine issue is something like an anomaly to me.

I really believe English nations would have been much better off if such issue had not come to haunt them.

It has only soiled their reputation — with much duplicity involved.

It does not interest me, and both parties involved do not interest me.

Since you brought me to this theme, let me ponder.

I have not met a single Jew in my life — hence little idea why they caused so much dislike.

There are many English writings claiming Jews persecuted/disliked in US.

Example: The Class by Erich Segal.

Even authors like Harold Robbins imputed same theme. Was it in A Stone for Danny Fisher?

Are all these themes just to evoke sympathy?

Earlier English writers like Shakespeare used theme of vile Jews.

Remember the usurer in The Merchant of Venice.

See Oscar Wilde's The Happy Prince: "He passed over the Ghetto, and saw the old Jews bargaining with each other, and weighing out money in copper scales."

I don't know if there is negative implication in this dialogue.

Charles Dickens made a Jew villain in Oliver Twist.

I really would like to know why English nations had such negative feeling for Jews — or if all this was just pretence.

As Asian group, I would like to see if anything in their language software made them cause enmity in others.

German language, I believe, has areas that may be either feudal or causing regimentation.

In Germany, did these two programmes clash?

Or did Jews practise vile art of existing as cartel — group that despite being among others sticks only to each other to exclusivity of others, keeping information in vicious circles.

(This programme also traceable to language.)

If so, they could have caused much antipathy.

Many Asian groups have this feature — exhibit it not only in native nations but adopted ones.

But beyond all that, I really cannot justify by any logic very big group of people from different parts suddenly converging on a place and taking it over.

Two or three thousand years ago, ethnic map of this earth was very different from now.

If such antique claims allowed as justifications for modern-day mischief, it can let loose very dangerous trend.

As for financial prosperity Jews brought to that area, I do not know — nor think this can be justification.

But well-known fact: today Israel exists on US benevolence.

Whether UK also gives aid, I do not know.

When thinking about general prosperity of Middle East area, I believe whole claim traceable to UK — possibly US also.

Who developed whole Oil Industry and handed it on platter to Arabs there?

I think done in name of decolonisation.

If so, one may say honest thing.

Yet could also have been stupid thing.

Actually, what world requires from Britain is not such acts of magnanimity but British training.

Former just creates small group in control of vast financial infrastructure.

Latter would create finer world.

51. Feudalism in British Languages

Posted on: 30 May 2004

In a chat with a member, I asked a very specific question.

Since I am not from Britain and do not know much about the other languages of Britain, I would like to put this query to members who might be in a position to enlighten me.

I have been doing long-time research on the effect of the inner programme of a language on that specific society.

In my book, I alluded to the fact that the other languages of Britain — excepting English — might have a factor of some kind of feudalism in them.

This inference is not based on deep study, other than a cursory understanding of the history of the march of Bonnie Prince Charlie, and novels such as Kidnapped by R.L. Stevenson and those of Sir Walter Scott, like A Legend of Montrose.

English also has some level of feudalism, but it does not interfere in the communication of ordinary, non-aristocratic citizens among themselves.

I am more or less sure that Irish communication, and possibly Scottish, does have this factor.

Could anyone give me some facts?

Also, it is possible there might be some other factor — other than feudalism — that brings in a social communication system different from ordinary English.

52. The European Union: Case for Keeping Away

Posted on: 9 May 2004

Gentlemen:

I went through the debate on UK joining the European Union.

I thought I might put in a few words.

Yet seeing the fierce passion it evoked, I decided to open a new page and not join the battleground.

I am not reacting to anyone.

Kindly read on only if you have time — it is a pretty lengthy article.

Has anyone thought about what is different about a Briton?

There is a definite difference.

It is not in colour, courage, or wisdom.

It is in the language.

This language, English, has created a social system unique in many ways compared to so many others.

Even though Scots and others may have separate languages, it is their English identity that rings throughout the world.

(I must say that even the history of Bonnie Prince's tragic disaster may have something to do with communication structure — wherein there must be some factor of feudal stumbling block.

I have not much idea about this language.

I quote from my own book: "If that be the case, it is possible that the defeat of Bonnie Prince Charlie was due to the feudal language of the feudal lords who accompanied him on his tragic march to London.———" Nobody would say the Prince was without courage.)

It is possible Napoleon was of superior calibre to Nelson; Hitler had better military acumen than Winston Churchill; despotic authority of many oriental kings was more powerful than any British King's; Dupleix, French colonial leader, had superior leadership to Robert Clive.

Yet all these things do not count when one considers who outlasted the other in competition.

Actually it is not individual capacity that makes a society function.

The character of a society is total of many seemingly minor issues.

It is generally embedded in the language.

For example, I know many languages without exact equivalent of words like thank you, please, I apologise, Good Morning, and many others.

I mean exact.

There are words, but many can be used only by subordinate to senior — not the other way round.

Can you imagine the brute impact this factor can add to sentences in, as it is, brute languages?

Actually what I mentioned is only minor part.

Do you think it would be nice if group of Russian girls were equated to group of British girls?

The understanding is not the same.

There is inherent dignity pure English imparts to its speakers — irrespective of social or financial status.

It is very difficult to find such languages.

There might be some in Europe — maybe Dutch. I am not sure.

The fact: when one moves with vile crowd, one gets infected with vileness.

For example, factor of slavery.

I do not know if it was ancient fact in Britain.

Even if it is, it does not matter.

But when continental Europe found gold mine in such activity, those Englishmen who moved with them had nothing else to do but join.

Most blame is now on head of English nations.

There is possibly factor of regimentation — possibly some element of feudal content — in German language.

I discern it from history, also from novel by Kafka: The Castle.

I am more or less sure Italian language heavily loaded with hierarchical elements — with some severe element aimed at women also.

What about French?

There is lot of frivolousness in their history and many other things pointing to some similar feature — either in past or still present.

They may not be dependable as nation — some level of smarting-under feeling would always burst out at most crucial time.

What about Spanish or Portuguese?

Just see what their colonialism achieved in South Americas.

Real factor differentiating US from southern American nations is basically English – the language.

What about east European nations?

May I digress?

Do you know level of personal respect — and hence safety — a British passport can deliver in varying nations?

I talk about official one, not factor of terrorism.

Not many rogue policemen in many rogue nations would dare dilly-dally with British female.

There is understanding there is very fast, powerful, and approachable leadership for these persons.

Not many East European nations have this reputation.

Doubtful if many West European nations also have it.

Reputation inbuilt in fact British citizen can approach authorities.

In many nations it may not be easy for common man.

There must be some element in their communication structure taking care of lingering social inequity.

I must categorically state from experience: there is more natural democracy and individual freedom in English language communication than one can find in many communist party offices in non-English nations.

What would happen when Britain firmly entrenched in European Union?

Well, once no way out, it would be party time for others at British expense.

Like I mentioned elsewhere: arrogance, pseudo-superiority complex, disrespect to authority, lack of team spirit, and many other comments would be heard about British.

How can I say this?

Person with English mindset would find it impossible to function at mindset of other language people.

Mind you, other way round very much possible — and enjoyable.

Dignified, to-the-point, straightforward speech possible in English may not be possible in many other languages.

Hence it would create very subservient level of social communication — especially between bureaucracy and common man.

If at all Britain joining, let there be exit plan in place in case needed.

Otherwise one would weep at sight of final gasping of fine culture that outlived almost all other upheavals in history.

If Britain doesn't join, demise of European Union would be faster than expected.

But there is another factor to discuss.

If Britain not joining, then what?

It might face might of many gigantic political structures.

Again, before going on: there is no need for Britain — if it remains internally English fully in spirit — to live with that fear.

Just check history.

When Napoleon launched attack with around 2000 boats, when Hitler's planes filled London skies, and in many other areas, Britain was statistically weak.

But social computer was not infected.

Now Britain needs tangible geographical expansion.

Why not expand to other English nations?

That is where your Monarch can still come to aid.

For most tangible link is still there.

I know you people will not be moved with inspiring rhetoric.

So let me say: need to make your Monarch more accountable and absolutely English.

No German nonsense inside palace.

But at same time, do not make scene so horrible that Monarch simply has to don antagonistic face or air of indifference.

For modern British Monarch should feel free to debate with subjects without fear of being ridiculed or mentally tormented.

Kindly check equivalent of word You in many European languages.

See if there is differing version for differing levels of persons.

I am concluding.

PS: What is my interest in all this?

It can be either pure intellectual acrobatics or something more.

Posted on: 13 May 2004

For so many years I have made observations and come to see there is programme in all languages that really affects social behaviour of human beings.

Whatever summarisations I made about European languages are just that — summarisations.

From understanding I arrived at.

I know English very much connected to European languages.

But I think at certain time in history it deleted certain minor programmes from main programme.

This change is what created highly liberal, interacting social system that is English social systems.

Well, I can't tell you whole of my understanding in so brief space.

As for German, I heard it has some level of connection with Sanskrit — language of Indian Aryans.

I do not know much about it.

About slavery, I understand your views.

It is fact slaves bound, chained, possibly whipped by European slave masters to extract beautiful submission.

Germans superb slave masters; possibly Spaniards evolved special style.

As you go backward, English converges into Europe.

Quote

Slaves were viewed as sub-human and thats how we treated 'em.

But let me remind you: slaves in Asian and probably African nations did not need such enduring reminders to make them work and labour.

It was ingrained in minds they were slaves and nothing else.

Hence no need for chains, whipping, or such cruel things.

Everything more or less beautifully kept in control by language.

Now I know I reached premise needing clarification.

But I hope to spark your own thinking on lines I dealt out.

Posted on: 14 May 2004

Hi Rich:

Thank you very much for giving me feeling I am on solid grounds.

My whole understanding on effects of inner programme of languages is based on inferences.

I made remarks about both German and Dutch based entirely on historical understanding.

I can only tell you there is whole lot of understanding to be made on basis of what kind of society can be formed by what kind of language.

Posted on: 15 May 2004

Hi Rich:

I saw your reply. I want to reply in detail. It may take time.

But let me be frank: when I saw your first reply, it was real understanding I am on right track.

You see, many persons read my postings. Till now no one concretely gave idea whether what I said had real-life connection.

I have seen languages have real impact on human behaviour.

When you said Dutch happy when you talk in English and agitated when speak in German, I would say German language *redesigns and rearranges* their social structure — which I think more akin to English structure.

I do not know both languages. All my inferences based on observation on historical incidences and mood — and my own observations about languages I know.

It is on basis of this understanding I really would say Britain's joining European Union would be real disaster for Britain.

53. God Save the Queen

Posted on: 9 June 2004

God Save the Queen!

Democracy is a great concept.

Many nations claim it as part of their own heritage: Greeks, Indians (including Pakistanis and Bangladeshis), even said to have been practised by many tribal groups.

Yet rediscovered or invented in Britain — and perhaps experimented by them in colonies even before fully brought inside the home nation.

(I believe women's franchise was introduced in India even before it came into force in England — needs checking.)

The creator of democracy, yet also a rare area still upholding monarchical institutions.

Actually, does British monarchy represent feudalism?

I saw one particular function (was it the swearing-in ceremony of Prime Minister Blair?) where I could really identify absolute feudal — and seemingly ridiculous — postures acted out by subjects.

Yet many other nations are democratic. Do they feel the mental liberation that the British citizen has?

For example, India is democratic. Yet how many citizens feel equal to others in society?

There is a well-known physical feature of the English-speaking race — including British: unbending stance in the neck region.

Isn't there a contradiction here?

Nations formally democratic have citizens with obsequious mental and physical features.

Yet English citizens are yet to achieve such mental attribute.

Is democracy a safe political machinery?

I was once asked: if one is so disillusioned with present political systems in Asian nations, could anyone name something better than what is now available — namely democracy?

What was better?

Well, from my historical knowledge, it was British rule.

It requires much personal insight to understand this.

This fact has nothing to do with skin colour.

Now Britain is a very small nation.

If not superior, it is nothing.

In fact, if down, it is going to be very, very down.

For then superiors are not nations with ideas of fair play and dignified interaction — but those with very negation of these ideas.

Do not make yourselves a group of orphans.

Let there be a monarch with some level of power.

It is good — otherwise decision-making may be done as per pressures of organised minority vote banks.

Superiority of Britain is total of many minor social, mental, and political features.

They stand connected in very special bond — unreplicable in many other nations.

Actually it does not exist in numbers or arms.

If so, how could Robert Clive defeat force ten times his own on battlefields of Plassey?

A king cannot be elected.

If so, he is just another politician.

Monarch needs to exist as focus of emotional inspiration.

This comes from conceding limited amount of halo to family/blood/lineage.

Let it be assured your king won't turn replica of any oriental king — present-day language structure won't allow it.

One main reason for feeling of disdain for monarchy: feeling nation not under threat.

If terrible disaster looms large, inspiration dedicated monarchy can bring would be seen as godsend.

When thinking of past historical incidents, doesn't there seem something supernatural in words:

God save the Queen!

Posted on: 10 June 2004

Tony: I am sorry. I know there are defects with my writings — too opinionated, at times more like articles.

In future, I will stick to rules.

Wilf: I do not have particular affection for your royalty.

Yet I believe society does not run on pure logic.

When at times society loses reasonableness, it could show very weird social programmes.

One can find immense examples of this phenomenon in many nations.

There are and were problems in all nations, including UK.

But in almost all nations, problems they have are mostly what they had for long time — in one form or other.

In case of UK, I really believe this nation is on threshold of experiencing very exotic types of problems that till date remained mere subjects for philosophical debates.

As for banishing monarchy, I suggest for change let there be constructive debate on what citizen/subject requires from monarch.

Let there be demand to modify monarchy on lines of what is logical and in sync with people's desire.

Seek out feudal items in its structure and demand deletion.

For I know there exist very feudal mental elements in UK monarchy — not only disturbing people but poisoning very life of persons in royal family.

Continued

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In case of UK, I really believe this nation is on threshold of experiencing very exotic types of problems that till date remained mere subjects for philosophical debates.

As for banishing monarchy, I suggest for change let there be constructive debate on what citizen/subject requires from monarch.

Let there be demand to modify monarchy on lines of what is logical and in sync with people's desire.

Seek out feudal items in its structure and demand deletion.

For I know there exist very feudal mental elements in UK monarchy — not only disturbing people but poisoning very life of persons in royal family.

Posted on: 14 June 2004

Quoting myself:

Seek out feudal items in its structure and demand for their deletion. For I know there exist very feudal mental elements in UK monarchy, which are not only disturbing the people but also poisoning the very life of the persons in the royal family.

One most conspicuous item bearing feudal content in British monarchy: presence of feudal, studded terms reserved for use to or about persons who can claim royal blood.

If one sees this from viewpoint of many nations including Asian, one would not notice anything amiss.

For royalty is symbol of feudal power and prestige.

Yet when one sees situation from present-day English as spoken in UK, USA, and other English nations, communication structure surrounding monarchy needs urgent repair.

Otherwise they may themselves suffer from strange mental complexes — as people they try to evade or insulate themselves from are not persons of negligible personality but citizens of nation that gave world much in terms of civilisation.

Actually this understanding comes from my study on what happens to persons and societies when they live in ambience of feudal languages.

Yet it must be admitted language structure not as bad as seen in many other nations like India.

That much consolation is there.

In case of British monarchy, I feel too many persons allowed to live in enclosure of studded feudal language terms than good for nation.

I contend language is very vital factor that can structure society and its mentality — hence this factor has much more importance than ordinarily imagined.

54. Halal Killing

Posted on: 5 June 2004

I don't know what you mean by Halal. Is it the Muslim traditional way of killing animals and chicken?

If it is what is meant here, well then, it is pretty cruel.

I have seen it. There is an element of deliberate cruelty in it.

The animal or chicken is killed by cutting its neck to a small depth. The animal is left to die in agonising pain and horror.

I was told this cleans the body of blood — and hence the meat is more edible. For the terrified animal's heart beats with full intensity in its fright.

Bigger animals take around 15 minutes or more to die, I am told.

But I do not know the British way of killing animals.

I would suggest a clean cutting of the neck in one stroke would definitely be a better manner of killing an animal whose meat we are eating.

There is no suggestion of anti-religious feeling in this opinion — just expression of a feeling.

If I have made a mistake about the meaning of the term Halal, please excuse.

Posted on: 8 June 2004

I have seen certain types of killing of animals for food. They were purely barbaric.

But then what about the whole concept of killing animals for eating?

Whoever designed this link between animals has introduced this cruelty.

One animal's body is the food of another — and that too, to be plucked savagely.

But then, what about the killing of animals for human food?

Whatever the scenario in English nations, in most developing nations animals eaten are not bred for that purpose alone.

Most are the by-product — or let us say end product — of other functions.

For example, in most third-world nations cows are used as milch animals, bullocks as animals of burden.

After their useful life, the only option left for farmer/owner is to sell them for slaughter.

That is better than leaving them to starve to death.

So what remains is to bring in humane methods of killing.

Saying that one cannot really know what is the killed animal's opinion of the method of killing is pure departure from the issue.

Believe me: popular English systems and understandings are far better in comparison with many others.

What is to be done is to improve on it — and not go backward.

It is absolutely necessary that one understands this fact and not go in for philosophical debates about relative understandings on cruelty based on cultural differences.

For example, in North India at time of British entry, widowed women were burned at the pyre of their husbands.

Nothing was noticed amiss about this practice in a nation boasting of very superior spiritual knowledge.

Only ordinary British young men (boys?) who came to positions of civil powers could discern there was something of nonsense in this holy function.

(I do not personally think this example of British superior intelligence — only that they could insulate mental process from complexities of native thinking peculiarities.)

It would be plain nonsense to say burned women actually happy about being involved in such holy ritual — and non-involved spectator's understandings not deep enough.

About animal slaughter, may I describe what I have seen?

The legs of the animal — say cow — are tied together.

In one pull of the rope, legs pulled towards each other.

The animal falls with gasp of astonishment.

Immediately small insertion by knife cut into neck, cutting main blood vessel.

Blood pumps out.

At same time, knife slightly inserted into wound and one side of cut pulled back to stretch opening wider.

Then legs freed from tie.

The animal left to beat out limbs for extended period.

The terror evident on expression of animal, it is said, accelerates heartbeat and blood gets pumped out literally fully.

It might be good if some more humane, faster methods used for killing of animals.

55. Asian Work Motivation

Posted on: 5 June 2004

Quote

The Asians, particularly the Chinese and the Indians, have a work-ethic and are ambitious for themselves and for their families. They don't waste their time excusing failure by blaming some imagined racial prejudice: they are too busy working to build a future for themselves.

There are many motivating factors in Asian languages that create real competitiveness among these people.

Yet this programme also has very negative social philosophy.

It is highly self-oriented and comes with real terror for non-success.

This terror is not there in English.

One may say English weaker in this aspect.

But on long run, if Asian-language societies left to themselves, they would go in for splintering — as languages create most mutually antipathic yet regimented social systems.

They survive beautifully in English environment that exists over there, which maintains whole social system.

There is lingering secret about Asian languages that Englishmen over there may not understand.

I am merely pointing a social understanding of my own.

56. Democracy Vs. Dictatorship

Posted on: 4 June 2004

DaveWright: I read the article.

Yet may I point out a factor.

Don’t you see there is essentially continuity in social systems — whatever the political system — in nations such as Russia, China, Germany, France, South America, African nations, and even India, Pakistan, and others?

Do you really think different political systems can change the essential social mindset?

And don’t you feel there is an undercurrent of some level of social equivalence between all English nations — like England, Canada, Australia, New Zealand, and also the US (at least among English-speaking sections)?

57. D-Day

I am not participating in the current level of the debate — only going to the original context of the starting point.

Quote: (Tony)

It was a day that changed the course of the war and turned global events in our favour ... or did it?

It is doubtful — when going into complete calculations — whether achievements were more than losses for the English nations.

For one thing, whole of East Europe fell under Soviet sway.

This in itself was cause for future tension and military preoccupation.

It made Britain a partner with other European nations in NATO — clearly negative for British heritage.

Secondly, colonies became untenable and were successfully spirited away by cunning, UK-domiciled natives on silver platters.

They portrayed British as occupying force — against reality of being liberating entities they really were (even though perhaps not by deliberate design).

Developments made in Middle East also had to be given to certain native tribal leaders — who got it more or less as free gifts.

Much money and amenities given foolishly to nations such as Japan, Germany &c. — real stupidity of which still remains to be clearly understood.

On plus side: experiences gained from war, and scientific and technological leaps made under duress of battlefield deadlines.

But at what cost?

Yet winning the war was much, much better than losing it.

Quote: (Tony)

What does D-Day mean to you?

For me personally, the date has another significance.

58. US and England: from March of the Evil Empires

Hi Peanut:

Even though I have not yet had time to give you a real lengthy reply, I must admit your inferences are absolutely right.

Beyond that, give me some time.

There is a design in each language.

It is the designs inside the English language that are running your nation.

For the US is a British creation.

It is a place where the whole world can get British training without having to barge into Britain.

What differentiates you from South American nations is that their societies run on other languages — possibly a variation of Spanish or Portuguese, amalgamated with native Indian tongues.

I hear there are many places with Spanish-language environment in your nation.

Well, there it won't be the English US but a variant of a different variety.

59. Should Blair Distance Himself from Bush? Your Views…

When Britain stood by the US in its moment, Britain only lived up to its reputation of not being a turncoat.

If at the critical moment — seeing tidal wave of sweeping opposition — Blair had turned pale and come stammering excuses to ditch the US, then there would have been no difference between Britain and, let us say, France.

When English nations go for war, it is not like other nations do it.

The whole crop of media men come along.

What kind of fight can one do with a whole lot of guys picking up each incident for philosophical debate?

Even though it has positive sides, it can really bring level of coldness on a nation's determination.

There is need to have perseverance in anything — nothing achievable in a day's time.

Again, no need to pick on the WMD issue — war definitely not fought for one single issue.

But what I would say: there is definite lack of understanding of international common man's perception of events — and factors moulding it — among English nations' policy makers.

The danger is in this area.

This lack of understanding may bring English nations to many more areas of danger.

Note added on January 7th 2026: The US attack on Iraq was foolish.

60. Israeli Home Demolitions

Posted on: 21 May 2004

I have nothing against the Jews, and I find not much attractive about the Arabs.

Yet I truly believe that this Israel issue is a historic black mark for the English nations, including Britain.

Some definite solution — which can even be drastic — should be worked out before the issue spills out of control and puts the English nations in severely unsupportable positions.

61. The Crooked British

Posted on: 20 May 2004

The British are the crooks who created the whole mess in this world.

Well, this is not my opinion.

But what exists in almost all academic textbooks in the country from where I write.

It is okay. For it is a nation with leaders who have to have someone to blame for all their shortcomings.

But what would one say when this theme is heard on many media — including visual ones — that come from the English nations?

Yes, it is true.

There are times when I feel even the BBC is just parroting the Indian vernacular media opinion on many international events.

For persons who listen to the BBC for hearing the British perspective on events, this comes as a real mental damper.

I have seen this theme coming in writings from the US — mainly from the software industry's encyclopaedia writings.

Also in many TV channels like the National Geographic and others.

There is need to check the history version that comes across through thought processes of persons who have imbibed textbooks from the new Third World Nations.

I can tell you of an internationally mobile man — into international business — telling an acquaintance of mine, also in similar activities, that he would not speak in British English.

He would speak only American English.

Why? "*Because I can't bear what the British did to my country*."

A few days back, I saw a programme on the National Geographic Channel on the War on Elephants in India.

It came with a most mediocre understanding of the realities of India.

First, a term "a nobleman" was used.

Actually there is no such term usable to any Indian other than from purely religious perception.

The best term of comparable meaning would be feudal lord or zamindar.

This being is not to be equated with English Aristocracy.

For zamindars exist mainly as parasites and suppressors of whole society under them — with negligible intellectual input of value for improvement of society.

Then came a declamation: the tragedy of the elephants that continues is a creation of British rulers who cleared forests.

The whole dialogue is nonsense.

The most efficient menace for forest animals are Forest Department Officials.

Many have become very rich.

There is actually much poaching going on with connivance at various official levels.

But ultimately small-time persons used for such activities are later left to fend for themselves — and mostly hunted down by very officialdom that had used them.

Then the tragedy of very poor people living on edges of forest — where forced to compete with elephants — was shown.

This theme actually reflects inept way of understanding events in isolation when studying nations like India.

The undercurrent: these persons live there because of British policy of creating tea plantations after clearing forests.

But question of what these people doing there after some 55 years of Independence — with meagre income, far removed from areas where official bosses live in splendour, with little education, splendidly exploited, left to fend for themselves from animals — remains.

And why they look so crude when nation can afford to train them to finer personalities also needs reflection.

There is lot of antipathy for Britain and USA in many small-time nations.

I have dealt with real reasons for this in my book.

Yet fact that opinion makers of English nations also need to be more careful in uttering opinions — which can be used by the very vile — needs to be debated.

62. Enemy Combatant Maltreatment

Posted on: 27 May 2004

With regard to this issue, there are two sides.

One: when English nations — with fastidious written rules and regulations — go to encounter nations where such things are still considered silly, there may be need to define parameters in more sensible manner.

Second aspect: America (that is USA) is incessantly bombarded by social themes of non-English nations.

Everyman changes to alien signals and starts mentally reacting to same social behaviour.

This nation needs to pull itself back to its original English mental mood.

63. British Contributions

Posted on: 31 May 2004

The list you have given is very impressive indeed.

Yet your nation's contributions are of far more profoundness than can be listed out.

What British men contributed was very restructuring of society in nations where barbarism was way of life.

It is of much more significance than tar roads they brought in, post offices that came up, or let us say railways, law and order machinery, administrative set-ups, concept of equality before the law, and many other things usually taken up for eulogising.

It can be discerned in laws and rules they made that made social living much more simple.

Just take case of registering land sales in my nation.

One is simply stupefied with amazement at persevering sincerity of persons who worked out various parameters of rules — and how it would affect people.

And sense of understanding the spirit of the law it radiates.

This stands out in sharp contrast with amendments being butted in by modern bureaucrats — who have neither time nor inclination to delve deep into subject.

And general sense of bureaucratic arrogance they display.

Women and Children First: Enduring British maritime convention that unequivocally states that in times of distress in the High Seas — like shipwreck, sinking boat, and other calamities — all men folk, including crew members as well as other passengers of the ship, should see that all provision for safety like access to lifeboats &c. are first made available for women and children.

64. Vernacular English

Rejoinder to Welshman and Attila

By the time I came back, I find both threads — What I Really Meant and Feudal Languages — have gone through a route with nothing to do with my contentions.

I wish to answer Welshman and Attila.

However, the scenario in debate position in both threads is so different from what I have in mind that I need to start afresh.

First, I need to say this: in terms of sheer numbers, people of England, Wales, Ireland, Scotland &c. do not count much when viewed from world perspective.

Hence I cannot confine my debate to comparisons between these linguistic groups.

Moreover, debate seems to have gone to territory of DNA and chromosomes — and connecting languages to some genetic hereditary.

Now question of what happens to person of pure non-English breed growing up in complete English environment since birth.

Or for that matter in any genetically unconnected language.

Does anything other than mere outward language change?

Maybe I can come with startling themes in few days time.

Welshman: What I Really Meant

Quote

The French influence on language in Britain is far more noticeable in Scotland than it is in England —

Welshman: What I Really Meant

Quote

The Scots were very much more heavily influenced by France, speaking a mixture of Gaelic (Celtic) and French up until their own conquest by the English.

I am deeply impressed that even though I did not know about this, it has much bearing on my contentions.

I know you would not understand what I am speaking about.

Attila

Quote

I apologise, I didn't know your forefathers were forced to speak English - I jumped to the conclusion that it was economic purposes, like Ireland.

Could it be same as saying Indians are forced to study English?

Only really stupid Indian would not know advantages of capacity in English.

English demolishes social strangulation on ordinary Indian and improves communicability of many.

Attila: Feudal Languages

Quote

There is only one Russian Language, and it is Russian.

Actually what I meant was languages in erstwhile Soviet Union.

Attila: Feudal Languages

Quote

the linguistic meaning of 'feudal' still escapes me, I confess)

I must say this term I did not take from any textbook but used to denote a singular thing I found in many languages — definitely not in English.

From comparative study of social and historical effects, I predict this phenomenon exists in many other languages.

Now let me start explaining minor theme: about what I term Vernacular English.

It is not something you may have experience in over there.

Why I bring this theme: to briefly de-mark areas not belonging to my debate.

I try to be very brief for fear of exceeding word counts.

In India, English exists in various forms.

But form emerging with full force is "vernacular English" — increasingly taught in schools by teachers who more or less exist in pure vernacular mental mood.

One major effect: contortion of pronunciation of English words to suit sounds that emanate when English words written in Indian languages.

Thus War becomes vaar, was: vaas, Is: ees, water: vater; road: roade; what: vaat; that: tdat; and almost all other English words subjected to similar changes.

Now do not confuse with accent.

Problem of accent different from distorted pronunciations.

However, this not real threat to English.

Vernacular English inherently carries feudal insecurities of vernacular languages.

For example, in certain schools teachers should not be addressed with "you" or referred to with "he" or "she" — nor should any senior-teacher, elder, social superior &c. be addressed with "Mr." or "Mrs." nor with "Miss".

For example, if teacher by name Andrew addressed by anyone other than real superior as "Mr Andrew", it creates real ripples in social fabric.

Students refer to him as Andrew sir or worse Andrew sar. (Even when talking in English).

Female teachers or anyone superior to be addressed and referred to as Maadam — so Mrs Mary Andrews referred to as Mary Maadam.

Instead of saying She gave me this book, student says: Mary Maadam gave me this book.

Problem: in few sentences words Mary Maadam crop up number of times.

Bit tormenting to speaker but no way out.

It comes in package of many other hierarchical words existing in vernacular.

Word "Miss" also used as social title.

When student says: you gave me this, sentence becomes Maadam gave me this. Or Mary Maadam gave me this.

However, I found individual persons who move to superior English social and professional world drop these impediments to communication as get used to freer version of English.

Nevertheless, matter of numbers.

That is, who in majority? Vernacular English persons or other.

Also, who boss? Vernacular English person or other.

Sad to say, negative version becoming stronger — now seen in almost all areas of functioning, very much so in bureaucracy.

However, all this little to do with theme I try to convey.

In next few days, I try to post on these themes:

One: remarkable experiment on effects of English (with no feudal fittings) on person's hearing.

Second: theme I read recently in Reader's Digest.

About English woman who married Palestinian man.

He later left her.

Many years later, when woman and children went to visit him in Palestine, his family forced children to remain there and forcibly sent her back.

Theme has strange connection to part of my book as I wrote many years ago.

Third: my experiences as tried to follow-up my ideas.

Attila: What I Really Meant

Quote

However, you are right to point out the dangers of leaping to conclusions about ethnicity by studying Language alone.

I would say there is definite amount of very original understandings in my book.

It keeps away from being dry scholarly book.

If linguistic studies not arrived at this scene, I propose high time it did.

My first writing done in 1989.

Then also I found question of what to do with understandings very baffling.

It still remains so.

Continued

May I say I not come with combative aims?

My aim: along with debate, conveying message.

Attila

Quote

Am I a suitable guinea-pig? Which characteristics or changes from my kinsfolk should I possess?

I hope not!

Better "guinea-pig" would be black or anyone from non-White ancestry.

For in case of whites, many changes easily camouflaged and sort to connect to unforeseeable factors.

In case of non-Whites like many Asians and Blacks, generally negative connotation — if any — of "guinea pig" for living in English circumstance would not exist.

Quote

Attila

Ah! The languages of the former USSR are more numerous and varied than those of the rest of Europe, and one would need several lifetimes of study before attaching any characteristics shared or displayed by the various speakers.

In India, many, many languages — some unconnected ancestry.

Certain features identified without learning them.

In case of Russian languages also, local natives could have idea of social design of many varying languages.

Attila

Quote

The above refers to two problems known to those teaching and learning any language — not just English.

Variety of ways people in non-English nations get to know English.

Results different.

Attila

Quote

The second, the over-politeness of 'Mary Madam' is culture specific, and again probably independent of the language being studied. For example, Korean kids are so focussed on politeness and correctness that if one has been beaten to a pulp by other kids and is crying, they often answer "Are you OK?" with "Yes-I'm-fine-thank-you-sir! And-how-are-you-today?" through their tears.

It is not in culture but in fine lines encoded in language that delineates routes of communication and parameters of mental processes.

When these strange codes interact with English codes, results depend on variety of settings.

Continued

I don't come here nowadays. Main reason lack of time.

However another shooting took place in University of Alabama in USA.

I thought I should write something.

Even though no one may see link in all these incidences, I do.

In Australia, suddenly lot of attacks on others defined as racially motivated.

What suddenly happening? Is it all isolated incidences?

Well, I can't gloat and say I predicted all this in book I wrote some thirty years back.

But then, particular incident in my life I wanted to write much about.

But I give it here in brief.

As experiment, I brought up daughter in perfect English ambience for many years.

That not theme here.

One day into our English teaching place, woman who been to Australia came.

Her husband working in IT sector there.

Though this pay possibly small over there, when converted into Indian currency quite formidable sum.

She came and said going back to Australia in couple months time.

She wanted learn English.

Mentioned: major part English teaching in my office done in form interaction with my children.

As conversing, woman saw daughter sitting and reading at table.

She said in vernacular: What is she doing?

Well, in English may not have issues.

But in local vernacular, word used for "She" "Her" &c. for children what one uses for menial servants.

In many ways, effect depend on who uses these words on whom.

These words tremendous effect — really create terrible changes in person's expression and physical features.

When meant extending perfect English ambience to children and many others who came train under me, what really meant keep children and trainees away from sting of these words.

Effect perfectly visible.

Now when daughter heard words — even though couldn't understand exact words — I could feel she feeling uncomfortable.

Immediately told woman when trying learn English, these type outputs avoided.

Told her effects; she agreed.

Another admission very ominous proportions.

Asked her: If use such words about others in Australia among family members, aren't actually spoiling people and society over there? Would there not some negative reaction.

She pondered the question then told in very contemplative manner: Yes, would create problems for local people there.

Now lot anti-Indian reactions going on there.

Suggest very good idea for English nations think about negative codes and encode banning such languages create ruptures in social system as part immigration act.

In other words, discriminate — discriminate heavily — against languages have discriminating codes within them.

Do it before society gets fragmented and many other social negativity haunts Asian nations get sharply embedded in English nations.

65. Feudal Languages: A Delineation

Quote: Ranslow (Envisage, and Forestall the Perils)

Ok Ved, what languages would you consider feudal?

Here is a small compilation of world languages. Copy it and add commentary for each language appropriately.

Even though I declined to answer this question at first, on retrospection I thought I could do it.

But before that, may I explain the term "feudal language" in the easiest way?

I could simply say: look at terms in English like Thee, Thine, Your Majesty, Your Highness, &c. These are feudal terms and can denote areas where English is feudal in usage.

Yet the idea conveyed here would miss the mark by astronomical distances.

Let me try to list languages I feel are feudal.

Even here, I would like to say that all problem languages need not be feudal. There may be other design defects in them, different from pure feudalism.

I believe many Asian languages are feudal.

Chinese, for instance, can be feudal.

Japanese can be feudal enough to mentally force a person to perform hara-kiri rather than face the sting of the language once he or she has lost face socially.

Almost all Indian languages are feudal—generally South Indian languages very much so, while languages like Hindi are slightly better in comparison.

The mother language Sanskrit is definitely feudal.

Many European languages can have problems.

I do not know much about them, but I can deduce certain themes from the historical and social inclinations various nations have exhibited.

For example, French may have had some defects—and possibly still has some.

May I quote from my writings?

Quote

In many ways, unless there have been changes in specific areas in the language software of France, whatever has happened will happen again. But not necessarily in the same manner, for the world has changed heavily. Yet the same root designs in the way society functions would continue.

A sort of immaturity and a continuing feeling of not achieving the ideal social situation has been a hallmark of France. Another is that they are not dependable as a nation. A sort of smarting under somebody's snub behaviour is also a continuing character.

Even if one were to befriend them, and they feel slightly lesser in importance compared to their partner, then at critical moments they would put on a show of high-placed self-righteousness and go off in a tangential direction—all with the aim of showing the world that they have an independent mind.

For in their language, an understanding of their secondary status would have been bothering them. END

(I do not connect anything with genetic character—only that the design in the language can control inclinations.)

I am sure Italian has very visible areas of feudal content.

As for German, there can be elements in its design that bring in either regimentation or disintegration.

At least some Russian languages can be very feudal.

It is possible that in all nations where communism came to power, the language can be feudal.

I don't want to go on and on and test the reader's patience.

Actually, I can list various effects of negative languages.

Yet I think I can invite readers to download the initial pages of my book from my website.

In the chapter list, you can see the immense amount of finer areas where such languages bring in havoc and destruction.

Beyond that, I would like to say that the feudalism in English that I denoted in the initial part is not really comparable with the theme I am trying to convey.

As far as some languages I have studied, I find in them feudal communication not aimed at a specific level in society, but a really active theme in all levels of communication.

Also, many have words (towards a lower person) that sound either sharply insulting or purely vulgar.

Many such words can allow intrusive domination by the superior—to the extent of permitting any level of penetrating questions and taunting.

Fact: Englishmen who lived in many such nations did notice this factor but may not have studied it.

Yet they were aware of its dangerous portent.

But English administrators at home were blissfully unaware of this!

Continued

Hi Welshman

You truly are aggressive!

Yet

Quote

To try to find a political origin—or, even worse, try to justify some kind of 'higher intelligence' as being described by the use of any language (including English) is patently ridiculous.

I do not have racial aims in what I propose.

On the contrary, I try to say there is no inherent racial superiority—apart from the superiority certain languages can bestow on their speakers.

And the dangers inherent in certain languages.

Quote

Perhaps you would care to think on how English itself has developed—especially how it has developed in countries such as the USA or Australia.

It might interest you when I say the difference between British English and American English is very negligible compared to the differences I found between varying dialects in certain vernacular languages in India.

For example, in one South Indian language I found the dialect of one place could not be understood by persons speaking the same language at a distance of about 200 km!!!

Compare that with the distance between the US and England—and the vastness of the US in geographical terms.

As to the development of English in the US and Australia—it is not as it is going on in many Asian nations and possibly some European and African nations.

There is a difference.

My contention: if not careful, the same terms (routes) of development could come catching up over there also.

Quote

If you have no 'real' knowledge of language, how can you possibly dream up such a strange, unconnected theory of the origin and import of language?

I cannot say I know nothing about languages.

But what I sought to find out was whether there is a specific social design in languages.

(I do not know if linguists usually seek this factor out—I have not heard of anyone saying this.)

Of its existence I am more or less sure.

For I have seen it in all languages I have been acquainted with.

But when speaking about European languages, I tried to use what even scientists use—for example, in trying to know if there is water or some other element in a distant planet.

By seeking out its effects.

Quote

I myself speak English, Welsh, French, Italian and Spanish. I also have retained my early knowledge of Latin, together with a smattering of German.

I perfectly believe you stand in a very special position—you could enlighten me whether my contentions have value.

I stand in a very insecure position—you in a position to know whether my propositions are bona fide.

Quote

unconnected theory of the origin and import of language?

Actually, I am not concerned much about the origin of languages.

My actual focus is on what designs are attached to a specific language—and what it does to its speakers.

To put it in very good words: I know what speaking good English (without feudal fittings) can do to a person's physical features and postures.

I have very discernible evidence.

Continued

Hi Welshman

I am having some problem with my computer.

Using an outside café to send this mail.

Very slow.

Did not have time to go through the article.

But posting one of my writings.

Please excuse:

What I meant was not about accent.

Actually, what I found: the majority of words were different even if in written form.

As to accent, this problem also exists among speakers of this language—but it remained separate from what I described as absolutely "incomprehensible".

Now about the evolution of languages.

I actually found during debates here that whatever I say is understood in a different manner over there.

The minimum understanding I should take: the phenomenon I try to describe is absolutely unknown among English speakers.

Even though exposure to this is now becoming an increasing eventuality.

You mentioned the gathering of various words and phrases by the English language during the course of its historical growth.

Yet again, this has nothing to do with what I am contending.

For example, here is a minor list of words many Indian languages adapted/borrowed/taken from their brief association with English:

Road, switch, curve, book, page, building, tar, chemical, desk, bench, off, on, light, tube, canal, car, lorry, jeep, problem, vehicle, permit, licence, inspector, police, system, class, school, competition, teacher, master, shoot, fire, construction, shirt, pants, engineering, medicine, doctor, habit, mental, bank, cash, gate, country, village ————————.

The list is long.

Yet the vernacular did not change into English—no change in the basic feudal design.

Now in English, many Indian words have come: bungalow, curry, &c.

Here again, the basic communication structure of English is not changing.

But in many states of India, varying forms of vernacular English show the most severe similarity.

That is, the feudal structure of the local vernacular is increasingly embedded in this English.

But what I am trying to convey again is not about the infection of English by these languages—but the fact that sick languages create sick social conditions.

When such languages get free access to English social systems, society there also starts exhibiting the same disease conditions.

Now what are these sick conditions?

Well, I can't say in an offhand manner.

The effects are really immense.

For language communication software connects human beings in all relationships—personal, professional, familial, or social.

There is also grave danger to intelligent social conditions when feudal social systems come into prominence.

But again, a problem.

The word "feudal" also has a very different connotation over there—connection with the "manor" system.

The other feudal system I try to convey has nothing to do with this.

Moreover, it really can exist without formal social class structures—even though it can, with length of time, create absolutely crippling social scenarios.

Haven't you noticed the difference in English historical experiences?

Well, I directly found the reason in the correct areas in the language.

As to not doing enough research on these themes: well, enough and more research.

Yet not done through books or the Internet.

In fact, my book has not a single allusion to any other scholarly work—it depends solely on my own observations and understandings.

Now then, can't I just call some French, German, Dutch, Afrikaner, Zulu, Russian, Chinese, Japanese and many other language scholars and check whether the themes I am contending really exist in their languages?

Well, over the years I took a very different stance.

I dealt with immense themes in writing.

Generally based on the basic presumption that social relations function on a particular design in the language.

Now for the reader to see whether what I am predicting is reality or just a figment of imagination.

The results are sure and remarkable.

I can also tell persons who think in English that they will not get any idea of this design I am talking about by reading this post of mine.

66. A Quote and a Reply

Quote

I know what you mean by your statement that a person living in a particular society would take on the appearance of the other members of that society, but it would only be superficial—a matter of clothes and manners and language.

Physical appearances could not be altered, even in that person's children and grandchildren, unless the parents married members of that society and the physical differences were gradually bred out.

I also know what you mean by "hierarchical language". Many European languages also differentiate between old and young, formal and informal.

A French person, for instance, would address a senior, or someone they had met for the first time as "vous" (the formal version of "you"), while they would address an old friend (or a junior in age or rank) as "tu" (the informal version of "you").

The English language (and society) used to be much more hierarchical. We had the same differences between formal and informal address as the Europeans until the middle of the 18th century or thereabouts when the Agricultural and Industrial Revolutions began and people started moving out of the countryside and into the cities in large numbers.

If you read Shakespeare, or any other 17th century literature (including the Authorised Version of the Bible), you will see several examples of "you" (formal) and "thou" (informal). In the Bible, however, God is often referred to as "thou" because God said he is our friend as well as our Lord, so both terms are used there.

The 18th century saw a relaxation of language rules (if not of the strict class system), but also a standardisation of the spelling rules. There were far more people in the towns and cities than there ever had been before and when the railways arrived in the middle of the 19th century, people travelled more and further than they had ever done in all the centuries previously.

The Agricultural Revolution (and the series of Enclosure Acts which declared that land which had previously been held in common must be enclosed by hedges, fences or walls) and the Industrial Revolution, which "mopped up" the agricultural workers who had been replaced by machinery, assisted, more than anything else, in the breakdown of the feudal system in Britain. END

I am quoting here a part of a private letter (from Sunflowers) I received from one of the members here.

I am extremely grateful to this person for having pursued the theme of my ideas.

Yet I need to clarify. Let me address the writer.

First of all:

Quote

Physical appearances could not be altered, even in that person's children and grandchildren, unless the parents married members of that society and the physical differences were gradually bred out.

This feeling comes because you live in an English social scene and your experiences are of that society.

For ultimately my contentions connect to what may be called the effect of mental freedom.

Not one of having constitutional rights to write and express &c.

But the mental feeling of not being subordinated to persons around you.

There is no comparable experience to what is exerted by feudal languages—for example those of many Asian nations.

In English, generally—other things being equal—persons grow to their reasonable potential possibility.

In many feudal languages, most people rarely get this mental experience.

When at times some do get it, they exhibit the potential of growth—both mental and physical.

Quote

A French person, for instance, would address a senior, or someone they had met for the first time as "vous" (the formal version of "you"), while they would address an old friend (or a junior in age or rank) as "tu" (the informal version of "you").

It is remarkable that what I sort of sensed has been pointed out.

It is more remarkable that the word "tu" is the lower level (and also that of intimacy) equivalent of "you" in Hindi and many north Indian languages.

Since Germans are connected to Aryans, and Sanskrit to the Indian version of Aryans, could something similar be in German also?

Quote

The English language (and society) used to be much more hierarchical.

I did sense this.

But hierarchical levels in English—at least for a long time backward—are not comparable to the crippling hierarchical levels in many other languages.

In the sense that it was not very derogatory to the common man.

Also the sound and variety of other words, verbs, addressing &c. are not singularly insulting or irritating—nor inducing a feel for taunting.

Quote

Many European languages also differentiate between old and young, formal and informal.

There is a mental effect—and a larger effect of languages.

If England aims to surrender to European thraldom without understanding the wider themes in regard, then it is on a very perilous route.

Democracy is a concept very good in English.

In many other languages, it really does not have any meaning.

Continued

Quote: Attila

I hope you don't mind me sticking my oar in again, Ved.

Not at all!

Actually I feel deeply gratified by the input you have given.

For even though I cannot claim to know any European language, what is transpiring is that what I sort of felt is there in European languages.

Again, as persons who are English, you people won't get the real impact of these ambivalent words with ambiguous emotions.

Actually these seemingly minor words do have real impact on the social scene.

For these are the real nuts and bolts of communication alignment.

It is like when one sees South Indian films.

In these films, one sees heroes not affected by the variety of addressing levels they endure—with a careless expression.

Actually such a scenario is not possible in real life.

For a minor yet wrong such word (I used the word "indicant word" in my book) can really rein a man in his path.

I do not know French, yet in my book I gave a slightly elaborate (yet superficial) description of French historical behaviour—contending there would be at least a minor amount of such feudal overtones in the past at least in French.

This word "tu" can really have very powerful links and strings attached.

For example, take the case of an uncle of a person.

This word of address has intangible power over the nephew.

With such a powerful tool in a man's hand, he can override the requirements of professional conduct.

For example, in English when an uncle requests an act of nepotism from a high-placed government official, it would rank as stark impoliteness and indiscretion.

Yet when the word of address is "tu", it can have a lingering power of command attached.

It also would convey an emotion that the nephew would really enjoy doing a bit of unprofessional practice for the uncle (if he accedes to this relationship).

(I am writing from Indian emotional experience—I can't say for sure what happens in French.)

I do not know whether you, the English, can understand what I said.

But what can be evident: once persons with such attachments come into crucial areas of professional functioning, rules of professional conduct easily decay.

There is nothing racial in what I am saying.

It has no connection with one's blood—but with the software that comes attached with powerful motivating impulses.

What I described here briefly is just one scenario.

As for how far French is susceptible to all this depends on what other package of inputs there are in it.

Also, just imagine if English persons one day have to go on monitoring and measuring each and every person on the basis of financial status, age, social position, professional status, and many other things—and have to assign different "you", "he", "his" &c.

Compared to present-day English systems, the scenario would be paranoiac.

I truly believe it was this easy factor in English that built and preserved the English Empire.

And the straight neck.

Not any other claim to racial superiority.

And the now-unmentionable phrase "yellow-streak" attributed by the English to persons having non-European strains in blood during the heights of colonial times—to describe an evident comparable wavering self-confidence—can also be traced to this hazy language factor.

67. Forced Metamorphosis of English Nations (Same Old, Same Old)

Excuse my intrusion here. I wrote this a few days ago and forgot to post it. So it is not on current posting levels.

Quote: tigger

As for her does she really imagine that a boy of 19 is going to stick around??? I bet by the time both of them are 25 they would have both moved on to other partners.

Quote: gideon2000uk

This provides plenty of opportunity for anyone to find work, and those who have no reason to be unemployed other than laziness will either get a job or starve..

Quote: capt_buzzard

Most teens dont want to work at all, but live on the SS. Over here we have to import labour while single mothers and their many Toms live off the Social Security.

Quote: bluesoldier

but saying stop all money after 6 months would also affect those who are unfortunate enough not to be able to find work with businesses going under every day there aren't the jobs about like they were years ago.

Quote: oldfred

I *rue the day when the old fashioned apprenticeships disappeared and with it the chance of skilled occupation for many youngsters.*

Maybe we need a form of national service for todays unemployed.... the government maybe paying them a decent wage to work in house-building and environmental issues and such like.

Quote: Alex

A better idea might be to make them work for it—something similar to the community service orders—community based jobs like beach/river/canal cleaning, graffiti removal etc.

What I find surprising is that don't you see there is something amiss?

A place where the dignity of labour was part of the common man's finer traits now seems to cringe to do work.

What is going wrong?

What I would suggest is to seek out why this major mental mood-change in the overall society.

Work is actually interesting and can be a real panacea not only for bouts of impecuniosity but also for mental health.

But then, how has it transformed into a thing that really repels?

I am talking of the common man—not of the section that has to exist in constant contact with peers.

Has someone brought in the theme and social mood that work is demeaning?

Again, there is a singular level of beauty in Social Security.

It really assures that the nation cares for the citizen.

It really lends to the bargaining power of the layman.

If this social feature had existed in many other nations, it could have really changed the social scenario in those places.

I feel what is required is not abolishing or restricting Social Security but to seek to understand why youngsters do not want to work—especially work understood as physical in nature.

Maybe there is a wealth of insight to be gained in narrowing in on this paradox.

Continued

Ranslow: *I thank you for taking the pain to reply in such detail.*

But reading the same (in detail) gave me the feeling you are talking about some third-world nation.

For the allusions and metaphors are really similar.

Question again: why is England acquiring a third-world outlook?

I am sure England is not a third-world nation.

But why the feeling that similar issues and connected themes should arise over there?

Again my refrain:

Quote

What is going wrong? What I would suggest is to seek out why this major mental mood-change in the overall society.

and

Quote

Work is actually interesting, and can be a real panacea not only for bouts of impecuniosity, but also for mental health. But then, how has it transformed into a thing that really repels?

I cannot come out with what my understandings are here.

For it may go into areas where my words may stray into socially unacceptable levels.

Yet I quote from my own writings where I dealt on one aspect of population explosion in India.

The writing, you should know, is on a comparative study of English versus non-English social experiences.

Quote

He used to open his heart to me about his personal problems. One day, when we were discussing about his slender financial resources, I mentioned casually about his abundant number of children. He made a shocking remark.

He said he wanted to sterilise his wife or he himself was willing to undergo vasectomy. But he did not have the finance to go to a private hospital. And since he was a reasonably respected man in society, he could not go to a government hospital, where the staff may take liberty with the indicant words, and he would lose his face in society.

Now, this illustration does actually reflect the whole Indian society. There is medical help available to the common man. Yet if one ventures into the government hospitals, then one would need to gear-up to face the barrage of insulting indicant words, and their consequent gestures and admonitions.

The mental trauma associated with this problem is felt more by the lowest social class, who are also the greatest producers of children. The husband would have to place himself in an immovable position of lower stature right in front of his wife, to whom he should naturally be a person of stature. END

I beg your pardon for burdening your mind with themes that may seem irrelevant to you.

Beyond all that, isn't there a contradiction?

You seem to suggest a lack of adequate work, while I have seen contentions like this:

Quote: jackkaten (NATIONALITY, IMMIGRATION AND ASYLUM ACT 2002)

There are 500,000 Job vacancies available in the UK, and about 800,000 (5% unemployment rate) Jobless british citizens. If you dont want foreigners in the UK then those 800,000 citizens should get out off their lazy xxx and occupy those jobs.

Another thing: I do not think complex macro economies work on what are currently understood economic principles.

I would put it briefly as a special mood in each social system that runs the show.

I can't elaborate more here.

But let me just tell you one example: at times I have written operation manuals for business organisations.

Everyone's job and amplitude of functioning clearly demarked and noted.

It is believed it creates efficiency.

Yet I would contend I used to feel there is a level of stupidity in such belief.

If persons involved are operating in an unintelligent social environment, this manual just tries to cover the deficiencies of the system.

What I am comparing was with the English Empire—which more or less ran with no such operation manual to coordinate incessant international incidences.

Here what I am trying to bring into focus: a slight underlying change in the English mood that needs rectification.

England has a legacy for which it has to be responsible.

That is, it ruled a mighty big part of the world and showed a lot of many novel cultural, intellectual, and social examples.

Now this responsibility is not to fill itself with people of all these colonial areas. (There is no concurrent increase in efficiency to show.)

But to see it maintains standards in culture, social efficiency, and all other things.

So persons in these colonial areas can still swear by English systems.

Ranslow

Quote

Their will come a day when government fails completely because of the growing problem. And when the system fails this message will be repeated.

I truly would not like to see that day.

Continued

68. A Strange Perspective

Ranslow,

Your letter is deeply interesting.

For it is really an insight into how a strange perspective leads to stranger arguments.

May I first and foremost say that what I was trying to say is that England has been infected?

What you bemoan now, I sort of envisaged—word for word—many years ago.

Why should I feel disturbed if your nation comes down?

It is because I did see a strange difference in English.

It was not in your white colour.

But from what was my experience when I moved in an English mood.

And the difference in all social emotions when I used some vernacular for my thought process.

Quote

But perhaps you consider farming beneath that of a UK citizen?

Not just farming—actually many other jobs also can slowly seem to be degrading.

In fact, any level of subordination to anyone can be distressing.

This experience is what I would term the infection of feudal languages on English.

Now let me put it like this:

(Actually, I must admit that taking up various minor branches of a major theme for debating may not give the required input, as the vast base of contentions do not appear here.)

(I do know I am treading on very perilous grounds, yet the metaphor used here is specific because I am addressing the English; if the target were some other group, I could use a different example.)

Consider an English Club in a feudal-language nation.

All persons admitted are from your nation.

At a particular point in time, a few socially prominent members of the local society also get admittance.

Let us imagine these are newcomers from a feudal-language system.

The first thing induced into the environment: a sudden change in atmosphere whenever these persons arrive.

If they come with diffidence, then all is right.

But if that mood changes to confidence, then a strange splintering of the social system is felt inside the Club in the presence of these persons.

For each word they utter in their language—and the associated gestures—would hold power that could really give the creeps to anyone who does any minor job in their presence.

(I must input here that Arabic is not a feudal language in the sense I want to present my arguments here. But it may have different problems.)

Just imagine the Club is England.

Now what I said has nothing to do with colour.

For this theme also happens in areas where there are no Englishmen.

The very fact that over there people have no idea about the power of words in feudal languages presents a level of danger looming around your nation.

I can vouch that no Negro from America can induce this feeling—despite all the aversion you may feel for their colour.

For their native language is English.

Possibly they might also feel the same distress when confronted by similar problems.

Quote

Strange, an understanding of microeconomics and macroeconomics seems pretty helpful when I make business decisions. How can you say that despite the fact that they help me resolve many problems in business yet the UK is beyond such natural laws?

I am sure an understanding of economic principles and their applications does stand you in good stead.

Yet what I am pointing to is not what principles work in your nation.

But the reality that there exists, in vast areas of human social systems, where these themes cannot apply.

For example, the vast lower-class social system in India.

Experts may harp that the same principles work here.

But I contend there are more fierce forces that come to act out in these areas—really the design that shapes the economic dynamism of these people.

One may say the forces of demand and supply and many other economic principles are at work in these areas.

Yet I would say societies here are simply designed by a few words with controlling power on the psyche of persons and people.

Their very routes to economic independence are tracked out by these words.

In other words, modern economic principles seem to work out in modern Indian social systems.

Yet they may not penetrate without contortion of form to lower levels.

What I am saying: when the same powerful words come over there, a person's economic dynamism does get contorted.

Englishmen came to India and became the new Brahmins (this was not an English creation).

But they also did see what it was to exist beneath this level.

69. How to Win the War on Terrorism

Tony

Quote

Suddenly, like a bolt out of a clear blue sky, radical Muslims who hated us for no conceivable reason had killed 3,000 innocent people for reasons both mysterious and nefarious.

The reasons are not mysterious, as Tony says. To my understanding, it was a disaster waiting to happen.

Actually, only two buildings were destroyed. The potential was for much greater calamity.

gideon2000uk

Quote

We need to cancel third-world debt in response to democratisation and liberalisation in despotic, corrupt states.

The real reasons for terrorism do not lie in third-world debts or poverty, nor in the lack of formal democracies and liberty.

Those who lead terrorist activities enjoy a halo of leadership. They are not much bothered by these issues and do not suffer their effects.

King Arthur

Quote

Firstly, as Gideon says, we need to find a solution to the Palestinian-Israeli problem which incites so much hatred against us in the Muslim world.

There is a great deal of truth in this—yet it is not the whole truth.

King Arthur

Quote

Secondly, we need to try to introduce more democratic and open societies so that the younger generation does not feel as though its voice is not being heard and so has to resort to this type of terrorism.

Again, please do not assume that formal democracy and republican government systems are true expressions of liberal social systems.

If that were so, India would be highly liberal and very modern—while England would be feudal and still in the dark ages.

The voice of many younger generations in many nations is stifled—that is true. But the culprits are not English nations, even though that is how it is often understood.

The guilty parties are the social seniors in these nations themselves (when viewed in human terms).

oldfred

Quote

It wasn't guns that caused the IRA to cease their bombings and carnage. It was good old-fashioned diplomacy.

Actually, state terrorism can destroy dissent.

Sheer terror from uniformed men—coming through the shadows of night, surrounding houses with military trucks, roughly manhandling men, taking liberties with women, wives, daughters, and sisters—can intimidate dissent.

Some are taken away for brief periods of entertainment. Their bodies appear dead in deserted areas.

Men who try to argue end up dead immediately. They appear in newspapers as terrorists killed in encounters.

All this can make dissent disappear, unless there is external help.

Genghis Khan proclaimed a military strategy: wipe out whole towns that did not submit, put every man to the sword, and take wives and children for fornication.

The terror inflicted on dissenting populations was very effective.

English nations cannot practise such methods.

Many vile nations also use agent provocateurs. Their activities cannot be recommended or condoned by civilised nations.

Corpson

Quote

In countries where there are no elections for the executive or legislature, where there is no freedom of the press, speech, or assembly, how else can legitimate dissent express itself except through blowing up bombs? Give people the vote and freedom of speech and the terrorists will be marginalised.

It is true that freedom of expression can curb simmering moods.

Yet to say that giving votes and legislatures can bring freedom is overly simplistic.

At best, it can dissipate energy brewed from discontent.

What America achieved in Japan is near impossible to replicate in many other nations.

It connected to a singular arrangement of social structure in Japan—not visible in many other nations. (It has content linked to language, basically.)

Again, I agree with Corpson that in many areas of the world, so-called acts of terror are just outbreaks of violent frustration bottled up by lack of legitimate means of expression.

But I must emphasise again: what English persons enjoy as a matter of everyday fact—power to communicate with dignity with those in authority—is simply not there in many other languages.

If international terrorism is defined in black-and-white terms, it will be another great mistake.

There are many governments in many nations—and many groups revolting against them.

If all the latter are grouped as terrorists and the former as clean, it would be foolish.

Continued

alez007

Quote

We lost the war on terror the day it began. It's simple really; they are ready to die for their cause—we are not.

I feel a significant understanding is missing here.

There are persons in certain nations willing to do anything for those they hold in a halo of respect.

During colonial times in many nations, the English existed at that level.

Just see the history connected to Robert Clive. You will find native Indian soldiers who fought under him willing to forego everything in his defence.

This is a scientific theme. It can be experimented with and seen to exist.

Now, there is much mediocre understanding of this mental mood.

English has bequeathed this golden mood to many vile elements.

Many such phenomena are really misunderstood.

I will have to explain—or else I fear I may be misunderstood.

70. Exporting Americanism

Once there was a fearful thing for the Western World: the so-called ‘export of revolution’. It was a theme pursued, in mutually antagonistic and highly competitive spirits, by the communist nations in their various hues.

Now the world speaks of the export of Americanism. And the US itself speaks of installing American values in other nations. What does it portend?

When I went reading American writings in this regard, I found a certain level of shallowness in understanding, as well as a sense of certitude, in them.

Everyone seems to glorify the persons who came to the US. One gets the feeling that persons of some particular mental superiority only went over there. It is a very grave error.

Even the Pilgrim Fathers are assigned this fancy feature. Yet, I would contend that the real spirit that moulded the enthusiasm was in their language.

Now, let me move on. Generally the US speaks of democracy. England also speaks of democracy.

Yet, is democracy a thing that can be inserted in a place by just building up the formal machineries of democracy?

I am inputting from my writings:

QUOTE

Democracy: When we talk about social equality, we must talk about democracy, which is really a sprout of the equality of communication in society. Without this basic factor, whatever formal form of democracy comes about, it would only be a façade.

Democracy is an English concept. Here democracy is not confined to just periodic elections, universal adult franchise, secret ballot, parliamentary system of government, bi-party systems, cabinet rule etc. English democracy is not working just because of all this. English democracy is embedded in the English language. The language assures that every individual, at an individual level, is equal. Any official can be addressed by his surname. Other words do not discriminate any citizen on the basis of his station. No political leader or bureaucrat is holy or unapproachable, or beyond an ordinary citizen’s purview of critical analysis. The language psychology does not awe an ordinary man due to the magnificence of anybody or any institution.

(Actually this was written in 1989)

Now, even when England does have institutional feudalism, the language incessantly—and in every word and gesture—quarantines it.

Now, without this understanding, how can the US hope to implant democracy in various nations?

In this world situation, there is another danger—actually a very severe danger that can crop up—when the miniscule lot of English nations harp on international democracy. I hope it is discernible.

Continued

Quote: tonyblairseviltwin

QUOTE

but it seems to me that if there are democracies amongst peoples of other tongues, which of course there are, then wouldn’t this contradict your argument?

plus democracy as a concept, and as a form of social organisation, has been around longer than the English language,

There are many concepts one finds in the English language; and most probably the same concepts you would find in many other languages, possibly in a more virulent form. But it is possible that the real understanding of what it means may differ according to the language, as the local speaker senses the meaning.

If you go by the history books, you will find democracy in ancient India, Greece and many other nations. Yet, is there any direct connection to what developed in England? For example, the Magna Carta; was it designed by the thoughts in ancient Greece and Rome? Or was it just the ability the aristocrats developed in England to debate with their monarch? In many other nations, such an eventuality would have literally forced the monarch to commit suicide.

I do not see any reason that the democracy practised by the ancient Greeks and Romans should in any sense be compared to the logical development of political process in England. I would contend that what happened in England was purely propelled by the liberating force that slowly came in the English language, as it slowly shed its European strings.

It is possible that what existed in ancient Rome, Greece and many other nations including India could best have been a common, mutual-interest-protecting, debating forum of the superior classes—with no commitment even in theory for the interest of the common folk (who also might have been existing in obnoxious social mental moods). But I have to be careful here, for I am not much learned in the exact situations in these ancient cities’ political and social mental structure.

71. Should the English Pull Out of Iraq?

Note 09-1-2026: *In retrospect, I feel that war on Iraq should have been avoided.*

Corpson

QUOTE

Increasingly, it's becoming a popular rebellion. A resistance group I recently read about is composed of a doctor, a teacher and numerous other professionals. They don't want an American brand of democracy; they want true democracy.

What they want is not 'true democracy', but a political system with themselves in leadership. In these nations, this sort of continuing usurping and mutiny will go on. Only those who can exhibit tyrannical dictatorship can survive.

What fuels a 'popular rebellion'? Is it a real cause? Then they should have rebelled during Saddam Hussein's rule.

What fuels it are demagogues who constantly strive for power, and an atmosphere of irresponsible security. Along with a first-time-liberation-tasting population.

What I would suggest is to use demagogues and all the other finer arts to capture the hearts.

There is a way and manner to penetrate the hearts of non-English minds. It is a very different art from that understood in English.

It has been used (with much cunning) by many, including a person called M. K. Gandhi, with stinging effect.

Create images of heroes and liberators that can give sweet thoughts to the population. And make them worshippers. They won't understand professionalism.

The worst vice of a fanatic is his sincerity—Oscar Wilde

Corpson

QUOTE

After the fall of Baghdad, during the looting and riots, one of the only buildings the Americans protected was the Oil Ministry…

Is there anything wrong in this? More or less, it is the most important revenue resource of this nation. Protecting it was right.

Continued

A divided English front is the last thing the English nations can afford, especially at this juncture in history. And possibly in the future also.

May I borrow from the famous words that came from across the Atlantic in a more entangled scenario: either you all should hang together, or else, assuredly you shall all hang separately. (I changed we to you)

For, as I see the world mood, English nations need to increasingly fend for themselves.

And displaying dissension amongst yourselves is the last thing you can afford.

A resounding reputation of a turncoat, easily intimidated, betrayer, etc., can have severe repercussions on the security of each English citizen, anywhere in the world.

A historic record of having left the US in the lurch, in its hour of need, can be a very bad thing when future enemies start stalking England.

For the European Union itself, in years to come, can bring in enough grief to England.

LibDemUK.tk

QUOTE

judging on US abuse of prisoners so far it doesn't seem right to have them in Iraq alone.

The so-called abuse of prisoners in US prisons, as far as I see, is actually a very small thing, blown to sky heights.

Not because it is not wrong. But in the larger context of the war, for god's sake, let the national media take proper care of national interests first.

And believe me, what has happened is nothing to compare with what can happen to prisoners of war in many other nations.

And no nation with some sense allows rights to seek judicial intervention to enemy prisoners.

nikachu

QUOTE

We depend on a stable Middle East for oil..

No one can sit on an oil barrel forever. They have to sell.

Sue

QUOTE

as long as the americans are there and they will be for a very very very long time, unfortunately, we will be forced to stay there with them

Oldfred

QUOTE

Is another Vietnam waiting at the end of a long dark tunnel? It is certainly looking more and more likely as far as I can see.

It can be a long road, and a *cul-de-sac* at that, if a war is conducted on the lines of a demonstration of a laboratory experiment in front of school students.

What should be aimed at should be results, not display of the practice of the theories of jurisprudence.

And a nation which goes on debating (and bickering) on the various moral and ethical aspects of each and every action won't be able to make much headway.

And a soldiery that has to fend for itself at home after the war—for fighting actions done during the heat of war—is to be pitied.

If victory is achieved, one can fend off the accusations; if it is lost, what you have done can remain as a piece of villainy and rascality of the highest order.

What is required is to achieve a level of endearment of the local natives.

For even though they may have lived in thraldom for years and years, they still in their simple minds can very easily succumb to the stirring words of a local demagogue. So that liberators shall turn into oppressors.

The English have displayed historic weakness in consolidating the support of the sections who really remain mute in their understandings, intimidated by the sound and fury of the vocal opposition, which may actually be a minority.

If any Englishman is asked what is the positive benefit he and his countrymen have brought in, most probably the answer would be of a very confused nature; and also of a level which is very much uninteresting to the local man.

The Englishman himself would be seen to have a very guilty feeling of existing in sharp contrast to the social levels of the natives.

He possibly comes to think that the plight of the natives is his doing, and not something which was inherent to that society.

nikachu

QUOTE

we could get some other EU/NATO/UN countries involved to share the burden

Blairite

QUOTE

The French and Germans will never go for it, they're still holding a grudge. :thumbsdown: They're ones to say i told you so

It is the historic mistake of the English to have, in many places, handed over the reins to persons who inherently carry anti-English feelings.

If the place is handed over to the UN, the Germans or the French, in years to come English soldiers would have to face grievous accusations in international courts.

You yourself have been giving credence to such nonsense, which in a few years' time would be the breeding ground of anti-English-nation propaganda.

oldfred.

QUOTE

We started the job and should stay until it's finished

Sue

QUOTE

waited over a decade before deciding to take action in iraq.

I do believe that if the leadership of the first Gulf War had been in English hands, the task would have been over at that time itself.

The problem with the US is that it is increasingly becoming a nation with conflicting interests—and philosophies.

gideon2000uk

QUOTE

however if you are reffering to Al Queda's stated mission to overthrow the rulers of Saudi Arabi and set up a muslim exremist theocracy…

If one believes that what exists now in Saudi Arabia is not a sort of extreme theocracy, I hope to differ.

It brings us to the question of why the English nations do not hear the voices of the downtrodden in the various nations, and not try to achieve a direct link to them, bypassing the projections of the ruling groups.

It can really bring in a lot of international support. Right from South America, through Africa, the Middle East, and to such nations as India, Pakistan, etc.

And no need to resort to giving unlimited asylum or immigration to these persons. They can be improved right inside their own nations.

Oldfred

QUOTE

I certainly don't with to go down the Spanish road of giving in to terrorism.

Fred

Last, but not the least, a delineation of what constitutes the English image as different from that of many others including the French.

When madmen seek to attack, the best offensive stance is to go mad; the fury that exudes can really intimidate.

Your Prime Minister really requires the national support at this point. Not bickering.

72. Envisage, and Forestall the Perils

I do wonder why the English are living in such a secluded world that they do not see the writings on the wall.

Take, for example, England—a nation with a very small geographical area, with citizens who innately get trained in the finer aspects of the English language.

What is out there in the outside world? Many nations, like China, Japan, Germany, Iran, India and many more—all striving to overtake. All with many ancient animosities boiling inside their fragile mental systems. All with a false demeanour of pious devotion, ceaselessly trying to sneak out the English superiority.

The danger comes from many things, all of which can, in a time of some level of demoralisation, gather strength and ride out to overrun England.

One of the dangers comes from the fact that English nations are very miniscule. The United States of America is increasingly becoming the roaming ground of anti-English themes, even though the loyalists still hold sway. It starts from the very teaching of history over there.

Second is the fact that nations like China are wholly bent on achieving world domination. Here the danger comes from the fact that these types of nations have very vile feudal communication structures. Once they come into dominance, international relationships would show a drastic change in character. It is a theme that is at present beyond the comprehension of an average Englishman.

The danger here is compounded by the fact that English nations have not really understood that there is an ambivalence in behaviour in feudal languages and their nations. It shows its divergences as they grow from servitude to domination.

Third is the increasing chance of the English nations having business leaders who basically belong by ancestry to feudal-language nations and exist in feudal-language moods. This could really be a real torment for the working class.

The tragedy would lie in the fact that they would have to exist in a sort of between Scylla and Charybdis situation. They either would have to learn to endure with equanimity the feudal snubbing communication moods that extrude from their new masters, or would have to keep away—giving reason for a label of being lazy and drifters.

The next item for careful introspection would be the at-present-not-fully-understood phenomenon of outsourcing. It does have a minor element of selling one's own fellowmen in pursuit of immediate profit.

Yet the blame is not to be cast on the individuals and organisations who do it, but on the question whether this phenomenon had been foreseen and its exact parameters predicted and graphed by the persons responsible.

(Incidentally, I might claim with a singular level of truthfulness that I did foresee this phenomenon many, many years ago, with a wee bit of complexity.)

Along with all this comes the question of the constant indoctrination going on in the various nations—of how the English nations conquered the other nations, looted them, enslaved them, molested their women, robbed the national treasures, and a variety of other themes.

Also, anything wrong in these nations is blamed on the English experience. For example, there is violent misconduct by the police. Immediately the national media, instead of pinpointing the violators and the exact reasons, would come out with words like: The English made our police and trained them to be anti-people; the mistake is in the Police Manual, written by the English, to induce the police to attack the people.

Now imagine the level of vengeance that is brewing in the immense minds that are growing up in the various nations.

And don't you see a danger—actually a very potent danger—in the animosity simmering in such minds? Doesn't it portend a real problem for English posterity?

When English citizens get imprisoned in the various feudal-language nations on various charges, it is not time for rejoicing.

For bear in mind that actually these are taken as the test cases by the nations on what happens when they can bully a person from the once-revered nation.

Once the taste sets in, it can spur a spirited appetite. And individual officials would take it as themes for small-time boasting.

On top of this, the question of national homogeneity that literally gave the English nations the spiritual strength to overcome the most violent of disasters.

This really comes from the language called English.

If a time comes when there are areas in the national landscape where people exist in different language moods, then one can say with conviction that homogeneity is lost.

For the innate mental security that English lends to a citizen is not there in many feudal languages.

That is, in times of crises, instead of joining hands to face the danger, a mood for individual security is induced by the feudal languages.

The historic moment when England exudes this mood is the time in history when England ceases to exist.

Yet all these dangers can be forestalled with a bit of discernment.

Continued

Ranslow, I am truly indebted for this sincere attack!

To put it in so many words, I am not a linguist, as one would call an expert on languages. What I am proposing is what I have noticed.

I do know that English is spoken in many ways. In many places, English is just the literal translation of the vernacular feudal structure.

I am not saying that English should not take words from other languages, and should remain in an eternal level of stagnation.

Instead, only be wary of not taking the virus along with the other inputs. And not all of the languages listed by you need to be feudal.

As to which all languages do have feudal structure, I am not in a position to give a very conclusive list. And it is not my purpose.

My purpose is to bring to the understanding that there is a definite strength and design in languages that can literally design so many aspects of human attributes. Even looks.

Here I am not saying that a white man would look black or brown, or that an Asian would turn white, when the language changes.

Yet not just about the Asian languages—at least something can be said about French, German, etc. Whether one can define it as feudalism, or just as design, I am not in a position to say.

Ranslow QUOTE:

byte, bite, bight

seen, scene

hear, here

sense, cents, scents

their, there, they're

feet, feat

ate, eight

err, heir, air

Notice that each word in these lists have different meaning yet the words are pronounced exactly the same but spelled differently.

Ways to spell Long 'U': shoe, grew, through, do, doom, flue, two, who, brute, duty

Ways to spell Long 'O': go, show, though, sew, beau, float, bone

Ways to spell Long 'A': may, weigh, late, pain, rein, great

Ways to spell Long 'E': free, bean, magazine, gene, mete, be, mien, receive, believe

Ways to spell Long 'I': fine, rhyme, fight, align, isometric, bayou

Notice that "ough" can spell a long 'U' or a long 'O'.

All this has nothing to do with what I want to convey.

Many years ago, I wrote a minor book on this aspect (32,000 words). It was badly written, and in the form of a thesis. I sent it to Macmillan UK by email.

I am quoting from the covering letter I sent along. I do not know if anyone read the book. For I almost immediately received a letter of thanks with the rejection.

Ved QUOTE

Like so many who tried to explain social behaviour and relationships on the basis of such things as labour, wealth, money, power, I explain it on the basis of the philosophy contained in the language: that is, every language has got a social philosophy which like a software dictates and arranges human relationships.

It exists as an invisible environment in which individuals function, in solitude and among multitude; some languages like English giving the individual breathing space to develop their individuality and for exercising their intelligence coherently without a feeling of someone breathing down one's neck; other languages suppressing the individual's freedom of movement, articulation, and gesture, and the ability to use their brain in a space of unfettered and unhindered freedom. END

I hope I did convey something.

73. Equal Parental Access?

QUOTE

, the Mother should always get the children IMO.

I just think she (having carried, given birth, breastfed etc.) has and should have more rights than the father

It is very difficult to make a generalisation in this regard. Yet a hard-and-fast inclination towards the mother is not a healthy one.

For either of them can be better in lending emotional security to the child.

One of the major factors that needs to be sought out is with whom the child wants to live.

Also, in the case of the child being put in the custody of one parent, who are the other persons who would have charge of the child.

It is very cruel to keep away one parent from seeing the child.

It needs to be understood that in such legal issues persons tend to input lies to achieve their ends.

The alienated parent could even turn violent, but that itself would be taken as a negative remark in his or her regard.

Continued

I cannot help coming in again. It is my absolute conviction that, other things being equal, a father is a better person to bring up the child.

Not because the mother has less love or less capability, but generally because fathers can give more physical mobility to their children.

But then the clause of other things being equal is always there.

At times mothers do have more intellectual acumen than fathers; sometimes it is the other way round.

Sometimes the father is vagrant, sometimes a model father.

If a hard-and-fast rule has been made with an inclination towards mothers, then it is absolute stupidity.

Generalisations do not work in this case. And it is for the lawmakers to understand this.

And where generalisations do not work, making such rules is absolute nonsense.

I think it is a case of the lawmakers going berserk.

74. Train and Coach Travel

I apologise for taking the topic off-track.

I do not know whether I might be on the right track about this. But it seems that what you are experiencing is the beginning stages of the phenomenon known as globalisation.

Any business having an international link would have to dip its rates to the lowest bottoms, which would have to reflect the strength of weaker-currency nations.

For almost all infrastructure and personnel may have to be brought into parity with the developing nations' standards.

It can be felt in the airlines and many other areas.

For example, if the BBC is employing staff and infrastructure from third-world nations, the expense would come down drastically.

I feel that there is a lot more to be understood when moving through this twilight-zone period.

And one may not find the right answers if one just goes through the traditional economic theories—like that of mercantilism, Adam Smith, laissez-faire, free-market economy, demand and supply, dynamic checks and balances of economic activity, etc.

For they may not be fully equipped to understand the comprehensive and overwhelming effects of this phenomenon.

But then, many years ago, I was severely admonished for stepping into areas which remain the domain of experts (in my nation).

As for the theme on rail travel, I find it interesting that in my writings (book) there was a theme which really does resonate with the very theme that was discussed here.

75. An Intelligent Immigration Policy

Why should I support pro-White sentiments?

I won't.

But there seems to be so many confused understandings of terms like White, Asian, Black, Brown, Hindu, Muslim, etc.

But the subject of this post may not have anything to do with this theme, though a connection may be discerned.

What England—and even almost all English nations—needs is a very intelligent immigration policy which takes into account the long-term implications of each and every action and inaction.

One which can intelligently visualise the changes this can perch on a lot of social themes.

Everyone seems to be having a very happy time debating on this theme, with not many of them keen on keeping sight of what is required.

What is required is the continuation of the political entity called England, and all that it represents.

First of all, just dump the idea that England did exploit the world. For even if England did it, the rest of the world is no better.

And if England did do it, it is just a reflection of the insincerity and other negative attributes of the other social systems that allowed a stark outsider to ride roughshod over many of their own brethren.

But in terms of debating immigration themes, there is much, much that needs to be understood—starting from the language and other related issues, to the effect of large groups of alien-language-speaking groups amassing in one particular location or area of work.

The themes of immigration issues need to be dealt with in a mood that doesn't allow it to be mixed up with other themes like racism, religious issues, colour, and ethnicity.

But then, the theme cannot be discussed in isolation from all these items.

England is an attractive nation.

But then, this attractiveness is not connected to the geography, beauty of the Lake District, nearness to the sea, etc.

It is the people that make it attractive.

Not the colour of the people, mind you; for if it was so, then Russia and so many other nations are there in Europe that could be equally attractive.

Then, is it the money value? Well, for persons who just arrive for working and then going back, the anomalous exchange rate could be attractive.

That does not explain the fact that persons who might be working at a small-time level mostly like to continue in England, despite their chance of being very rich men on their return to their native lands.

A rather strange affinity for serving in heaven than for reigning in hell!

When I talk about the attractiveness of the English people, again it is not an allowable theme.

For the general refrain is that the English are as cold as a frozen fish, while the same immigrant could get enduring warmth from his own countrymen by just displaying his 'England-returned' tag.

Now, why is England attractive, and how long would it remain so if the English social experiences start becoming non-English?

Mind you, a person's behaviour is not just a projection that comes from his mind, but can also be one that is a reaction to received social signals.

One of the main painful things in this debate would be that maybe one gets disturbed by some social signal from an alien group of persons, or even from one single person.

Yet there would be persons of the same ethnicity who would be very, very likeable.

Now, once a person makes a common comment of dislike, branding the disturbing group in one bracket, the next thing that comes up would be how one would account for the other likeable person/s who really are most attractive and seem to be really apart from this group.

Another thing that needs to be taken for debate is the issue of legal immigrants as apart from illegal ones.

Now, I might say something that I should not say. But it has to continue from my mind as a logical continuation of a thinking process.

And I, the person, need to be seen apart from what I am saying.

Do the legal immigrants really bring in better social inputs, as different from the illegal ones?

Here I am on really dangerous grounds.

And do all immigrants bring in vile programs? Or only some?

And can the vile programs be understood in isolation from the persons who have them?

And do these vile programs design their personal attributes, which can range from beautiful to ugly?

Is there something apart from colour, race, ethnicity, religion, etc., that remains as a disturbing undercurrent in immigrant populations?

Another thing to be studied is: does the single immigrant person who lives for a long time in England, in isolation from his native people, show any change in social features?

And do the ethnic populations which move in bigger groups tend to retain their native features?

It may safely be understood that they would not be able to bear their native social systems once they come and stay in England for some time. (Exceptions are there.)

Even though they may harp on the antique superiority of their native lands.

There are so many understandings that should come into the policy-makers' minds that, I am afraid, I must say with the courage that only my convictions can lend, has not come into standard textbooks on sociology, political science, human psychology, etc.

Just to input a theme: once I did attend a lecture given by one Oxford-returned (Tamil descent) professor of management and communication studies.

He was speaking on the theme of transactional analysis of human personality, as defined in terms of Child, Adult and Parent, with each of them rearranging themselves in various hues and shades in a person's personality.

He was parroting on very familiar tracks.

But what shocked me was that his dissertations did not at all take into consideration what contortion this theory would have to bear when enlarged on feudal-language communication systems.

And actually this was the reality that he was very much living in.

So much for theory and its connections to reality!

Continued

Quote: gideon2000uk

Any immigration policy needs to be based on economics

I do think that an immigration policy based on current economic considerations can be a very foolish procedure, especially for posterity.

For they may stand to be bundled with social scenarios for which they are not mentally trained. They would be forced to change.

Quote: gideon2000uk

A 'white's only' immigration policy is racism however you dress it up

In this debate forum at least, I do stand in a special position; for no one can define me as a white racist, for I am not 'white' in the conventional sense of the word.

This protection can give me the leeway to address issues that, if some others did it with equal passion, can make them be called 'racist'.

In my case, such a definition would be simply preposterous.

You see, in many feudal-language nations the society is so fragmented that everyone is simply disgusted to be identified with anyone of a perceived inferior social level.

The ferocity and frankness with which this is exhibited can really beat any level of racism that can be displayed in an English set-up.

But then, this factor is definitely connected to the general feudalism in the languages.

A person's social level could be very much identifiable with his looks and expressions; and is consistent with the level in the language.

In recent times, reservations to government jobs and higher education have made this definition a bit vague.

Generally, the lower levels of persons do have cruder behaviour to their own level persons, while it is observable that the higher-level persons are more polite to their own level persons, and rather very, very crude to the lower-level persons.

But no one minds it, as it is generally understood as the best possible manner of social communication, as it generally creates social stability.

There are many finer issues which need to be understood when deciding long-term immigration policies.

For it should not be one that is made in a mood of absolute darkness of understanding.

Just imagine the present scenario: the whole differing and mutually disdainful social varieties from feudal-language nations converge onto English social systems and get defined and compressed as one single entity.

One simple understanding of why there is so much dislike for the varying persons among themselves in their native nations.

Is there a real reason that excites dislike?

When the immigrants turn English, doesn't this factor come down heavily?

But then, what happens when the immigrants retain their native mental features?

And couldn't the same cause of dislike infect the native citizens of English nations (all colours) also?

gideon2000uk, I have to say here that there are innumerable issues that need to be understood.

Once this understanding is here, and immigration policies are based on this, then immigration has no inherent danger.

Otherwise, there is an element of gullibility.

I stop here, for word count is crossing limits.

I am sure that you still do feel that I am beating about the bush.

I am not; for even Kipling just said: East is East and West is West.

But then, I would say that he would probably have said similar things if he had lived in some European nations like Germany, Russia, many East European nations, etc., and even in South American nations.

As for connecting immigration with current economic needs, I think you may find a nice lesson from similar themes tried out in South Africa many years ago.

I have no racial or national interest in this debate; but I do have some understanding of why the English could maintain a sense of superiority; but then, there is a very definable inferiority also in the English.

I need space to continue.

Quote: gideon2000uk

it can be a struggle to understand what you are trying to get at through all that verbosity.

I am sorry that my writing style distresses you.

I do admit that I do tend to use at least three words where one would do.

76. Leaving School at 16

Quote: Oldfred

Now we offer our children what....car-washing and the fast-food trade and the like.

This is hardly what our youngsters deserve. :naughtie:

Fred

I know that I am being presumptuous in jotting out my feelings on education over there. But really, it is about education everywhere.

What I have been intrigued with is who made the convention that a person should spend around 16 to 20 years studying in schools and colleges; and that otherwise he or she is not a fit person!

What is the need for everyone to have 'higher education'?

What I would propose is that primary education up to the age of around 12 should be made more focused and intelligently designed, with a lot of government funds pumped in.

For example, what does a man need to make his intelligence stand him in good stead? Good English skills, writing ability, reading ability, vocabulary, good maths, a good understanding in general science and geography, and some amount of general knowledge.

If one's language ability is good, then much knowledge naturally gets imbibed.

And much on personal responsibilities to one's own life.

Beyond all this, exposure and interaction with real-life scenes.

Along with it, let the child learn a lot of skills—like good computer application skills as well as software and hardware knowledge.

And then there could be a choice from a lot of other technical skills, like that of mechanic, electronic maintenance, professional culinary skills, and so many others.

And let persons who do have the necessary aptitude only go in for higher education.

Yet let not the higher-educated alone corner the white-collar jobs.

Let there be open competition for all jobs like bank jobs, government jobs, and many other things, wherein all—including the non-higher-educated—also can show their mettle.

Let there be in-house training for those who have passed the open competitive exams.

Only for specialised jobs—like college teaching, doctoring, engineering, such jobs as historian, geologist, anthropologist, etc.—should require higher education degrees.

It can save a lot of people from slogging out in colleges to gain knowledge which, if they want it, is very much available in books that can be read by anyone with necessary reading skills.

There might be something to be said about how tuned teachers are to what are the real needs of a growing person.

(I must admit that with regard to the things I have jotted, I do actually feel that I am on slippery grounds.)

I am here quoting a few words from my own book, which I know may not be directly connected to the subject matter here. But then, I would appreciate someone reading it.

QUOTE

The English Student under Siege: Now we can take the factor of education. In the English nations, technical and medical education may be expensive. But it is very cheap in the Third World nations. Now, if the English students are forced to go to the Third World nations to study, they face the unnerving situation of being forced to concede to feudal, lower-level positioning in colleges and other educational institutions.

When I say it now, the reader may not comprehend the full intensity of the problem that I am alluding to. But it is a theme with a singular level of power, and any English student made to move to these levels may come back with deep mental scars to his personality, which would again lead to deep scars on the English society.

For it may be understood that in feudal nations, the schools and other educational institutions are the breeding ground of feudal positioning, with the teaching and other staff retaining the superior posts.

This feudal stature and design would, in the case of many students, be a life-long binding thing, from which a few may escape.

At the same time, all students from other nations—including the non-English nations of Europe—would be able to endure it, and possibly make the best of it.

And in the whole bargain, the English youngster would stand to lose much.

And again, if he or she were to rebel against the sinister feudal lower-level positioning, then he or she would be labelled as having ego problems.

The situation would grow worse when the local psychologists pronounce that the student is having mental instability problems, including signs of schizophrenia.

Actually, what the English nations should understand is that the British went to war against China, in what is now known as the Opium Wars, mainly due to this psychological issue.

The cumulative effect of this theme would be that many doctors, engineers, and other technically skilled persons from the non-English nations would barge on the English nations, leading to very unique historical issues.

All the themes dealt with here need really deep reflection and study. But this is not the space for that.

I must say that I am not ready to debate on the quoted part, for it comes in connection to some other themes which have not come in the quotation.

Continued

Thank you, Ranslow!

For the deep interest you have taken in studying my views.

Yet I must say that you have gone in a very, very different direction from what I was trying to convey.

Basically it came from one major problem. You were trying to imagine a scenario that cannot be understood in English, for there is no suitable comparable theme over there.

I really do wonder why it is not visible to people over there that there is a difference to persons who talk other languages, to those who speak English.

Maybe you seem to identify the difference to racial character.

Yet have you noticed that, for example, a person of Japanese race, born and bred in England, who speaks only English, is definitely different in physical features from a Japanese person who is a native of Japan and speaks only Japanese?

There is power in words, sentences, and dialogues that can really cripple or develop a person's personality, with long-term effects if exposure is enduring.

When I said feudal words, you will think of 'thou', 'thine', 'thy', Your Majesty, Your Lordship, and all such usages that were part of the English language.

Though there is a slight similarity at a comparable level to the feudal languages, these terms are just of very meagre comparison.

But how do I convey what I meant to say? In a few paragraphs, it is more or less impossible.

And I must say that it is not an issue of one person being superior to another, but of every person competing for supremacy, and being in a continuing mental state of insecurity.

Just see a local TV programme from any Asian nations, or even Russia, or of some European nation, or South American nation. (I must admit that I do not know where all the languages have this affliction.)

You will find a lot of behaviours—of the politicians, bureaucrats, and people on the road—which are from an English experience very curious.

Yet when the same persons come to English nations, you might find that when you deal with them at an individual level, in perfect English, they do not have such anomalous character.

Quote: Ranslow

QUOTE

It is not the language that makes the people but rather it is the people who make the language.

And I would contend that it is not the character of the people, but the language of the people that has more power socially.

May I be so rude to say that if a person of perfect English racial breed were to be brought up in a language environment of say Tamil, Malayalam, Chinese, etc., the obvious mental and physical postures would be most naturally of that language.

Again, don't you see that there has been historically a bit of difference between the English and the Europeans? For example, with the French?

The social institutions were similar, with landed aristocracy being in power in both nations.

Yet the mental effect on the people of both nations was not similar.

May I contend that the people of England were not so mentally subservient, in spite of similar social structure?

Quote: Ranslow

QUOTE

there are difference in How English speaking people communicate with each other based on social status.

True, and I am well aware of class issues in England.

Yet what I meant to say again doesn't really come in compartments of class.

How do I put it to you in a few words?

Well, if you want to insult a person, call him a dog, a son of a bitch, arsehole, be markedly impolite.

Yet in feudal languages, you do not need to insult him, call him names, be impolite.

Just change the social level of the words connected to that person—like that of He, She, His, You, and so many other words and usages.

All this you can do with perfect politeness.

There is strangulation in politeness.

All the other person can do is to wriggle inside the cocoon he has been put inside.

And endure and enjoy it.

And imagine his continuing aim to make amends at the earliest opportunity.

There is a lot of cumulative social effect of this communication issue—like slowing down of social communication, sluggishness entering into efficient institutions, increasing bureaucratic arrogance, changes in the demeanour of children, social indiscipline, and many, many other negative themes.

Also, it does give a very new attribute to poverty and to that of being an employee.

The last two items are not something the English persons have ever experienced; but at the moment I do discern a very grave looming threat in this regard—in this so-called age of globalisation.

Again, what has all this to do with English nations?

Well, I do discern a lot of effects of this virus in the modern English social systems.

For if what Oldfred has said is true:

Quote: Oldfred: Whatever happened to the UK

Incidentally, yesterday I was concerned about the health of a friend of mine who is 98 years old. I called a doctor who agreed with my concern and at 12.45pm she phoned for an ambulance to take my friend to hospital. The ambulance duly arrived 4 (yes four) hours later.

You may see this as a minor issue, but let me assure you gentlemen that it is an issue of the whole social computer being infected.

For there are links in the social communication that are disrupting the work of a lot of many efficient links.

And you may not be able to find a direct link to the cause, for it comes travelling over a lot of persons' minds, creating a lot of aberrant moods.

The most funny thing about this whole theme is that if I had put this idea to a lot of citizens of many other nations—like that of China, Japan, Pakistan, India, Korea, South American nations, even Germany and certain others—I am sure that they would easily understand what I am saying; even though I must admit that they would themselves be a bit shocked by the range of connections I have made on this theme.

Yet the English persons do not seem to have the slightest idea of what I am saying.

And mind you, it is not a racial issue, but one connected to software.

77. Disinterested Musings on Formal Scholarships

Does just academic brilliance mean anything?

What made the English different from many others was that their mental brilliance was not an entity in itself, but was part of a group of many other capacities.

For example, one may think of many persons who discovered many scientific realities and invented many novel machines and gadgets.

Were these persons just a group of persons who were good in their schools and colleges?

Weren't there a lot of other qualities these persons had?

For example, one may see that the English brought in very good systems of jurisprudence to the colonies, wrote rules and laws, and set up enduring systems.

All pointing to academic brilliance.

But weren't they also the persons who liked to go sailing in the seas, go trekking onto the mountain slopes, go dancing, had the spirit to maintain the game of cricket at the level of sublime sportsmanship, and also had the communication systems that allowed dignified and courteous interaction at least among themselves?

Now, do the non-English have mental brilliance? To be frank, very much.

But the difference is that in many cases it socially exists in isolation to many other positive attributes.

And those who do go in for non-academic themes generally lose track of the scholastic sides.

Why have I brought in this theme here?

Just to put in words a feeling that came to my mind.

That in many non-English nations, the children are goaded to achieve academic distinction to the exclusion of all other attributes that I have mentioned above.

I have not seen anything socially healthy in this mad race.

And I do really hope that this affliction doesn't come catching over there.

If there does seem to be such an inclination, then it can be a sign of deep social disease.

And to be forced to compete with those who identify with the anomalous concepts of education can itself be demeaning.

And can lead to the death of a vibrant society.

But then, the theme I dealt with here really has a more finer side to it that needs more space to debate.

78. The Asylum

I find the debate in this thread very remarkable, to say the least. And what surprises me is the level of indignation, agony, and wonderment it might be causing many of the readers—especially when reading the contentions of Ms. Khan.

For many, it might be sort of new themes. But most of the same dialogues many of the school and college students in India—and possibly in many other post-colonial nations—will recite with absolute conviction, in an almost parrot-like manner.

There is no need for a master's degree for this sort of claims.

Yet to tackle the theme, I have taken two quotes from Ms. Khan's writings in Black Police Quota.

Quote: Elizabeth Khan

To be honest, we never encountered any English who had attended a university-level education, and most possessed nothing more than just a few O levels.

The fact is that even during the colonial era, most of the Englishmen were not very highly educated.

Yet the empire that they ran—in a time when computers were not even contemplated—beats in many attributes, including stability and unity of purpose, almost anything that a string of modern MBAs from the most elite schools can sustain.

It is true that India had very good scholars in many themes; yet why couldn't they change the impoverished demeanour of the majority Indian who lived in terrible social trauma?

Do not compare the highest in society, for if that is done, possibly Shah Jahan, the Mogul emperor, could have beaten the English monarch in regal power.

But think of his subjects, the majority of whom lived in simple extremity.

Quote: Elizabeth Khan

If the negroes do not possess such merits, they should wash dishes or clean toilets in the restaurants, which they always do everywhere in all parts of Australia and Europe. Negroes cannot and should not be given academic jobs just because of their skin colours and they should win top jobs solely, only and entirely on the basis of merit—something which they don't have. So they should confine themselves to toilet cleaning in the restaurants and should be thankful for that.

I am sorry to say that the connecting of sections of population with toilet cleaning is clearly an Indian/Asian social attitude connected with the feudal language, and also its creation the 'caste system'.

I believe Ms. Khan has been afflicted with this.

But her quote here could really beat any Asian sectarian remark in its sheer effrontery.

Quote: Elizabeth Khan

Your Churchill Thieves (British Thieves) stole more than 915,000 Billion Trillion Euros from just one region of Asia in 200 years.

QUOTE

You British have a history of Churchill Theft, Churchill Fascism and Churchill Terrorism all over the world.

In India, the ancient reality was exploitation and thieving of the population by the feudal officialdom.

It was more or less controlled during the colonial times by the induction of the idea that the officials are 'public servants'.

Now it is back to old times. The bureaucrats are a master race, beyond the purview of the common man.

Quote: Mike

Although we did loot we also built most of Africa and gave it technologies which were priceless.

If anyone looted Africa, it basically was caused by favourable factors in the African society.

Just understand that if the English persons start selling their own fellowmen to outsiders, then it is only a matter of time before all of them are in a quandary.

What needs to be checked is what were the favourable factors over there. And possibly it still remains.

And mind you, it may not be connected to colour.

Quote: Metro

In India there is still an underclass and cattle are still sacred.

In India, an overwhelming majority exists as underclass for the privileged class to lord over.

And cows may be sacred. But one has to see the awful manner they live in dirty, cow-dung-filled, tiny sheds.

What is professed has no connection with what is reality.

Quote: Morg

we are still giving them millions in overseas aid

I truly wonder why? All the money goes either into private pockets or to feed the government servants.

Why doesn't England manage the spending of this money, so that at least the beneficiaries know who are the benefactors?

Quote: Elizabeth Khan

, that it would remain primitive for ever because of the undeniable fact that the Zulus are congenitally, biologically and culturally uncivilized all the way down to the core.

Again the same words that higher-caste persons use to describe the lower castes (in India).

Quote: Elizabeth Khan

My very good-looking husband, who is also an Astro-Physicist, comes from the Land of Nuclear Scientists, Pakistan—a country and its entire region—which was mercilessly plundered by your British thieves for centuries, when it used to be called United India.

What 'United India'? Pre-colonial times, it was around 630-plus pieces of splinter groups.

When one studies formal history, one misses the point of how the common man lived and viewed society.

Quote: Elizabeth Khan

Asian society was a very advanced and civilized society until the arrival of the British terrorists who destroyed it all.

Asian society had—and has—very advanced persons.

That is the way the sentence should be rephrased.

And believe me, most Asian nations still are inundated with super persons, hallowed men, revered personages, and towering personalities.

It is the acknowledged duty of the common man to stand in lingering awe of these entities.

Quote: Elizabeth Khan

due to the first-class Master degree which I possess in the subject of Sociology.

There is much more for the formal experts to know that generally doesn't come in standard textbooks.

79. Black Police Quotas

Quote: Morg

Racism in reverse for the sake of political correctness.

Please don't package everything in the term 'racism'. It goes much beyond the definitions of that term.

Actually, it is the infection of 'other nations" political and social mediocre experiments being tried out over there.

What is being put forward is just the yearnings of a minority of persons who want to exploit the situation to their own advantage.

Would the general ethnic-minority citizen be happier with a crowd of policemen from their own community?

Publicly everyone may say so.

But in their private consciousness, they may feel more comfortable with the English environment that the native policemen extrude.

For it is very much possible that a lot of persons with baton-wielding authority speaking in Hindi, Urdu, Chinese, Malayalam, Korean, etc., may be more disturbing to the same-language-speaking citizen over there.

But persons who still strive to maintain their hallowed negative social fittings may feel comfortable in anomalous feudal official settings.

I can even give a minor prediction of what would happen if the system of 'reservations' to government careers were extended to any section of the population.

It becomes an unstoppable feature; for no politician would dare to remove it once it becomes a norm.

Moreover, once it becomes a norm in one department/one area of government function, it slowly creeps into other areas with a most bewildering speed and momentum.

What would be required is to maintain things at supreme levels.

Let those who wish to join reach up to those levels.

Why should the English police have persons of inferior capacity?

And I can assure you that it is possible for all ethnic minorities to reach those supreme levels if they are willing to forego their own self-inflicting mental attitudes.

I need to quote from my writings: It is about Indian police.

QUOTE

For the Police also function in the same feudal language. Inside the department itself, the personnel exist on various levels of indicant words. So for each level, the lower level is that of a level of servants. The lowest in the hierarchy is the constable, who is of the rank of a Sepoy (shipai), which may roughly be translated as peon. Yet the brutal power of organised, uniformed, crude personnel is an overwhelming one. And the only argument by which one may justify their existence is by showing the general lawlessness that would break out in their absence.

In all criminal investigations, the police force cannot function as one can conceive in an English country. They cannot come and sit together and interact in a free manner to go in for detailed scientific study of crime and take persevering steps to pursue the criminal. For the whole team functions as a team of master and servants. And the servants have the brutal strength to inflict both lower indicant words and also physical force on the citizens. An inquiring question by a policeman could be a source of great mental agony for a dignified person.

With such a crude team out to investigate, most of the time the only scientific technique the police officials would use would be to catch up a lot of persons on whom some level of doubt can be imposed and a sound beating given. Many senior officials gloat that it is a very sound and scientific method. For the results are there. Other more dignified methods cannot be practised by this crude group.

80. Hijab – Religious Dress Code

Quote: Phoenix Rising

especially if it is part of their culture. as long as it is not the cause of religious confrontation then i see absolutely no reason why

I am forced to quote from my own writings:

QUOTE

Many persons may come with exclusive symbols of religion, caste, race, beliefs, etc. When these persons come in isolation, there is not much of a problem; and in most cases, they would cease to wear them, as there would not be an appreciating or approving crowd—and no one to disapprove if they stop wearing them.

Yet when the single person later becomes part of a crowd, then the whole proposition changes, and the wearing of the symbol becomes a sort of offensive posture to fend off a defensive sense of inferiority.

This problem in itself doesn't create a problem; yet there is a virus that has started ticking.

See this illustration: One lady in India told me an incident. She was travelling in a private bus. In the front seat one woman, wearing a dress which had a markedly religious connotation of a particular religion, was sitting.

The lady who told the story was standing in front of this woman, for the conductor had informed her that this woman would be getting up in the next bus-stop.

In front of this lady was another woman wearing a similar dress, which more or less identified her as of the same religion.

When the bus stopped in the next bus-stop, and the woman got up to alight, she suddenly gave a nudge to the woman in front and signalled her to occupy the seat.

Here what had taken place was an action of solidarity for the other woman who was very accurately identified as of the same religion.

Now the same type of closed-minded solidarity could be seen to be involuntarily displayed by persons when they start wearing dresses and symbols that give a sense that they are a group apart and need to fend for each other.

And can create social disintegration, which the English nations can do without.

81. Whatever Happened to the UK

Quote: capt_buzzard

Whatever happened to the UK - Britain We Once Knew?

Is it possible that England has changed, for good or for bad?

Quote: candypants

QUOTE

I think they are all common problems throughout the world!!

Its just a case of times changing.

If the common problems of the world have come to England, then England is just a common nation.

Quote: Cricket

QUOTE

Britain will overcome this, surely. It is the growing process.

It is possible that England will overcome the problems.

But not if everyone takes a casual and detached stand, but by stringent understanding of the problems.

Problems need not be a growing process; it can also be a sign of disease and infection.

Quote: Zax

QUOTE

Of course you can find problems if you examine issues on a microscopic scale. But if you look at the broader picture you can see that in almost all aspects of society and economy this country is improving.

I do not think that there is anything wrong in microscopic understandings.

For ultimately it is the direct magnification of the microscopic understandings that can be seen in the macroscopic scenario.

Quote: oldfred

In the British Crime Survey (Survey), compiled from thousands of interviews with the public and recognised as a more reliable indicator of real crime levels

True, for beyond statistics there is another factor that needs to be taken into account. It is the general feelings.

If one feels that a thing, an action, a posture, an attitude is not correct, there is a possibility that there is something that needs correction.

But then still one could agree with Zax:

Quote: Zax

Britain has never been in a better state than it is now

For still England is a formidable nation.

Yet being a common nation is not what is to be aimed at.

For institutions that can rightfully feel that they have superior attributes to share need to take active steps to preserve the same.

A growing tendency for corrupt practices among decent folks, attitudes that condone actions that cheat precedence, general tendency for nepotism, official communications that require personal connections with the persons in authority, social fear to do jobs that could be termed physical, sluggishness and very obvious tendency to sit over official issues instead of taking active steps to communicate with others and solve the problem, a (very new) feeling that money is an essential component of one's everyday physical stature, etc.—are all problems that have very mean causative factors in many nations.

If such problems have entered over there, then there might be reasons for retrospection.

Alcoholism as a social feature is a pointer to a certain social negativity. (You may think about the same in Russia. I can't say more here.)

As for prisoners, could it be that the judicial system is too technical? And might there not be a possibility to tone down judicial severity?

Also, why do people react with criminal attitudes?

Is it possible that there is more preoccupation with external issues, that there is negligence towards internal issues that require real sensitive compassion and tolerance, and not just severe judicial lynching.

Gibraltar & English Rule

QUOTE

Modern Gibraltarians are neither British nor Spanish but are a curious hotch-potch of Italians (mainly from Genoa), Maltese, Portuguese and North Africans brought in by the British to colonise Gibraltar and provide a work force. They have no right to decide the future of a piece of Spanish territory

Quoting: Elizabeth Khan

So who should formulate decisions relating to the contemporary destiny and future destination about the political affairs of Spanish Gibraltar then???

The simple answer of this question is the Spanish people and no one else.

There is a question of who the people want to be with.

This nonsense of antique geographical claims can really bring in all sorts of rubbish demands, claims, and requirements.

And the claims that Spanish citizenship is better than English environment really need checking.

For there are no historically valid themes to corroborate this contention.

And mind you, it is not actually the power and towering personality of the ruling class that need to be compared, but the comparative permitted, dignified stance of the common man that needs to be taken into account when going for a real comparison of the national character and claim to superiority.

Actually this debate does really lead to a question of why England doesn't think of reasserting its empire.

Not one that has geographical dimensions, but with a sort of spiritual dimensions.

In times of acute need, this might come to its aid.

82. The Foreign Worker and Economic Prosperity

Quoting Liz

these job seekers are coming here to work and they're doing jobs that the average brit would not be caught dead doing. they're here because its lucrative for them. they send money back to their families who are very poor and live a substandard life where theyre from. our economy needs them. those who complain are the ones already abusing the system

I wanted to clarify with my own thoughts on this quote from Liz, which came in another post in the thread on English immigration policy. But then that thread is now closed. So—

I do think that I can put in a few words here.

For one thing, it is a very wrong notion that the economy of a (developing) nation does improve on the basis of the foreign earnings of the foreign worker.

Actually it is a very complicated scenario and cannot be dealt with in so small a space. But let me try.

What needs to be understood is that when the foreign worker is bringing earnings which seem to the native nation a fortune, there is an underlying anomaly existing that rarely gets debated.

This earning is generally because of the low exchange rate of the native currency.

It need not be more emphasised that it is the interest of the foreign-employed that this anomaly endures, for they stand to gain substantially in this.

Moreover, these foreign-working persons do bring in a lot of luxurious changes to their home environment—like superb houses and other amenities.

But then they stand out in society as a sort of super-rich, cornering access to most technological and allied infrastructure—with a lot of unfortunate beings subsisting all around them who did not have the opportunity to get any work in the developed nations.

Nor do these persons generally like to see the mental and social development of their fellow natives, as it would threaten their shifty status.

For in many non-English languages, there is a need for social inequity for social communication to run.

And again, these people literally become the social leaders and also the cultural leaders—all on their economic super-strength.

The tragedy for these social systems accentuates more due to the factor that persons who exist at menial levels in rich nations are the cultural leaders in the impoverished nations—much to the chagrin of more hardworking persons.

The hard-earned cash of the latter seems to literally vanish in its purchasing power in the limelight of the former.

There is another factor that needs to be understood.

One might feel that the immigrant worker is industrious and hardworking.

Yet the factor of an English environment aiding this has not been understood.

For working in an English environment is a very, very mentally and socially liberating experience.

But bemoan the person who has to work at the level of non-English-speaking workers.

Persons who live in English mental moods, if they have to work in lower jobs where the workers interact in native languages, can really feel strange belittling sensations—which others might understand as snobbishness and other mental complexes.

For I fear (from the comments I received in this debate forum) that not a whisper of this understanding seems to have arrived in the native English minds.

And the fact is that most Englishmen who lived in the colonies did sense it and run for social cover.

Why? Because they discerned it in its superb magnificence!

While the native Englishman gets to see only a pseudo-English posture from the immigrant person.

In many non-English nations, people do not enjoy working for another fellow citizen.

It is demeaning and a sort of wearing a yoke.

But then, having a job is much better than not having one!

I have dealt with this theme in many of my postings, including that on the janitor attacking nursery children.

May I quote from the prologue of my own book?

QUOTE

The communication viruses and feudal social programs that they bring in may play havoc with the smooth-working English social environments. To protect the English social scene, first of all an understanding of what is the virus, and then the means to delete, neutralise or quarantine them should be had. So that all immigrants can be made to undergo a virus-elimination program before they get embedded into the English societies.

83. English Classical Writers

There are a lot of English writers who have infatuated me in a most enduring manner. Of these, Oscar Wilde and Somerset Maugham do stand in very supreme positions.

Their styles of writing do differ, yet what impresses me is that they both had a level of insight that could have been simply divine.

Even though I have read many works of both in my childhood days, there is one story from each that I have used continuously for a long time. These are The Happy Prince and Princess September.

Being not very bad at telling stories, one of my easiest methods to enchant my little daughter, when she crossed her three years of age, was to draw her into the fascinating world of English children's stories.

Among all the fairy tales and other stories that came out of my ancient memory, the above-mentioned themes used to stand apart.

In many ways, both stories affected my daughter immensely. If I tried replacing certain words with some very poignant ones, tears could swell in her eyes uncontrollably. I had to be careful.

The devotion of the swallow to the Prince (The Happy Prince) and the entreaties of the little bird when it was imprisoned in the golden cage (Princess September) both could inflame intense emotional storms in my child.

At times, she would plead with me to control my words, for it did affect her; and at times, I myself used to be affected by the very words that I had used.

Actually, I have used the same stories when taking training programmes for children, with remarkable effects of attention from the children.

But beyond all this, I have discerned that, even though superficially these stories have very childlike appearances, they contain an immensity of human understandings and deep emotions that seek to bring out the pathos that lies in the small mindless actions of ours—which can cause unnecessary suffering to others, including fellow beings.

And beyond all that, there are actually simmering social statements in both the stories, which the reader can sense.

And these themes have an appeal that can definitely transcend the barriers of time.

For many books come like lightning and disappear with the bang and the ringing whisper of a thunder; but others, like the ones that I have mentioned, linger on—even though one may feel that they are just feeble candle lights.

And to traverse lengthy darkness, a dependable candle light is far better than the momentary sparkle of thunder and lightning.

A small quotation from Princess September:

QUOTE

'Wake up, wake up, little bird,' she said.

She began to cry and her tears fell on the little bird. He opened his eyes and felt that the bars of the cage were no longer round him.

'I cannot sing unless I'm free and if I cannot sing, I die,' he said.

The Princess gave a great sob.

'Then take your freedom,' she said. 'I shut you in a golden cage because I loved you and wanted to have you all to myself. But I never knew it would kill you. Go. Fly away among the trees that are round the lake and fly over the green rice-fields. I love you enough to let you be happy in your own way.'

Quoting from The Happy Prince:

QUOTE

"Far away," continued the statue in a low musical voice, "far away in a little street there is a poor house. One of the windows is open, and through it I can see a woman seated at a table. Her face is thin and worn, and she has coarse, red hands, all pricked by the needle, for she is a seamstress. She is embroidering passion-flowers on a satin gown for the loveliest of the Queen's maids-of-honour to wear at the next Court-ball.

In a bed in the corner of the room her little boy is lying ill. He has a fever, and is asking for oranges. His mother has nothing to give him but river water, so he is crying. Swallow, Swallow, little Swallow, will you not bring her the ruby out of my sword-hilt? My feet are fastened to this pedestal and I cannot move."

"I am waited for in Egypt," said the Swallow. "My friends are flying up and down the Nile, and talking to the large lotus-flowers. Soon they will go to sleep in the tomb of the great King. The King is there himself in his painted coffin. He is wrapped in yellow linen, and embalmed with spices. Round his neck is a chain of pale green jade, and his hands are like withered leaves."

"Swallow, Swallow, little Swallow," said the Prince, "will you not stay with me for one night, and be my messenger? The boy is so thirsty, and the mother so sad."

"I don't think I like boys," answered the Swallow. "Last summer, when I was staying on the river, there were two rude boys, the miller's sons, who were always throwing stones at me. They never hit me, of course; we swallows fly far too well for that, and besides, I come of a family famous for its agility; but still, it was a mark of disrespect."

I know that I may be being presumptuous, for these stories may be very commonly known over there. But I need to express my enduring admiration.

Posted on: May 23 2004

Wilf: thanks for the rejoinder. But my views are more of a romantic type. I prepared one writing for posting.

Here it is:

There are many writings all over the world—many very interesting and with colourful stories. And most of them have very complicated stories filled with the most appealing tragedies. And many seem to be filled with deep insights into the mysteries of life.

In comparison, I can even claim that many English stories are singularly simple and straightforward. Then what is so superior about English classics?

The greatness of English classics exists in the fact that they represent a social scene which is entirely at variance with most other language social systems.

For even when there is pathos and tragedy, or laughter and joy, the individuals who live through the characters have a strange level of elevated individualism that is not discernible in most other language systems.

Be they young, old, wise, rich, poor, dependent or independent, criminal or innocent—the individuals exist with an unnatural level of personal dignity.

Reading such books elevates the mind to that level of social interaction.

Yet what I say here is of no significance to a native English speaker, for he or she has not much experience of non-English social scenes.

That was just an introduction. Beyond that I would like to talk about the various writers who have attracted me.

It must be admitted that many classical writers may seem tedious to read and hence boring; yet it all depends on how one approaches, and also on having someone to advise on what to read.

For example, if one starts on Shakespeare, in most probability it is a real route to a cul-de-sac. Yet there are passages in the bard's writings which may really add to one's language quality.

I think I can write from a layman's level about such writers as Agatha Christie, Bernard Shaw, Mark Twain, O. Henry, Arthur Conan Doyle, H. G. Wells, Somerset Maugham, Oscar Wilde, Jack London, Robert Louis Stevenson, George Eliot, Charles Dickens, Sir Walter Scott, Sir Winston Churchill, Baroness Orczy, A. J. Cronin, Daniel Defoe, Margaret Mitchell, Shakespeare, etc.

Yet what is there to write?

It would be most interesting to go through the attractive parts of their writings.

Somerset Maugham is a very beautiful writer with tremendous levels of insight—possibly of a mystical level. His short stories are simply wonderful. And his control over words and phrases is also simply beautiful.

Yet when dealing with the beauty of words, one man simply is unbeatable. That is Oscar Wilde.

In the case of command and control over language, he simply is the lord of the language. The immensity of his words and the way he uses them to construct epigrams are plainly of divine levels. One can discern the rare attachment of talent to genius.

R. L. Stevenson's stories also are of themes that carry one to the mood of a bygone English era.

Actually, I would like to bring out the beauty in many of these authors' works. Yet at the moment I am hindered by the fact that I am now not at my base, as such I do not have any books with me. I hope to depend on my memory.

Continued

84. The Moon and Sixpence and A Thing of Beauty

Somerset Maugham is an ancient favourite of mine. At the moment, I have one book of his in front of me. That is The Moon and Sixpence.

Many of his short stories are simply fascinating and in many ways disturbing. For I seem to sense a brutal level of understandings in his writings.

At times, the way the themes are dealt with borders on a singular level of mercilessness, which can leave one with a terror in one's mind.

This terror is not one connected to the supernatural, but to the winding ways of destiny.

One gets to feel the vastness of the ocean known as time, traversing which can reach or leave one on strange—and possibly unexpected—shores of time and space.

I read The Moon and Sixpence some eight years back. It is claimed to be based on the life of Paul Gauguin, the painter. I do not know much about the world of painting.

The protagonist of this story is Charles Strickland, an unassuming family man with a dominating wife. He is a London stockbroker.

One fine day, he leaves his wife and children and moves to Paris.

Being bored of the heights, he has literally gone in search of the depths of the social experience.

Beneath his tranquil exterior is a very turbulent ambition: to achieve some strange levels of attainment in painting.

It is a passion that defies human logic. There is something of the demonic in him that pursues him and also possibly persuades him to travel strange routes.

In his endeavour to reach his spiritual aims, he has admirable mental stamina. Yet so sharp is his sense of purpose that he seems to lose all feelings of human compassion—even to the exclusion of himself.

He has no compassion for anyone, including himself.

In his devilish struggle to reach his strange level of salvation, he uses the persons who come to his aid and help with pitiless selfishness.

Once they are used, they are discarded with an awesome sense of disposing waste.

The painter ultimately finds his spiritual home in Tahiti.

Here Maugham does continue the mood that many Englishmen felt in non-European places—where they found adulation from the natives. A sense of being a hallowed being, which an Englishman can never achieve among his own fellowmen.

The book has a terrible mood and a strange mental taste that lingers on.

When I first started reading this book, I had a feeling that it could be just another tedious one like many of Maugham's lengthy novels.

Yet when I finished it, the feeling it gave me—I remember—was one of being overwhelmed.

Before closing this writing, I want to mention another book. That is The Crusader's Tomb by A. J. Cronin.

There is a certain level of similarity in the themes, for this book is also about a painter: Stephen Desmonde.

The similarity exists in other themes—like both enduring terrible hardships in their search for salvation.

Also, both do have a slight admiration of non-English nations. (For I have sensed in many books of A. J. Cronin a pervading feeling that nations like France, China, etc., do have social moods that lend respect to genius and talent, while England takes a very indifferent attitude to them. Even in such simple novels like Shannon's Way, this feeling is there.)

Beyond these similarities, the personalities are entirely different.

The latter person is a very caring person with a lot of human sides to him, while the former is the very antonym of him.

Yet both do share a strange mental pull towards achieving perfection and a painful level of the power of endurance.

And ultimately both seem to have no eagerness to achieve the adulation of their fellow humans—as if they existed beyond the boundaries of human evaluation.

The Crusader's Tomb is a slightly lengthy book, and one could say that it might be tedious to the non-passionate reader.

I think that this book was also published under another title: A Thing of Beauty.

Quoting from The Moon and Sixpence:

QUOTE

'What on earth can it be that two people so dissimilar as you and Strickland could aim at?' I asked, smiling.

'Beauty.'

'A large order,' I murmured.

Do you know how men can be so obsessed by love that they are deaf and blind to everything else in the world? They are as little their own masters as the slaves chained to the benches of a galley. The passion that held Strickland in bondage was no less tyrannical than love.'

'How strange that you should say that!' I answered. 'For long ago I had the idea that he was possessed by a devil.'

'And the passion that held Strickland was a passion to create beauty. It gave him no peace. It urged him hither and thither. He was eternally a pilgrim, haunted by a divine nostalgia, and the demon within him was ruthless. There are men whose desire for truth is so great that to attain it they will shatter the very foundation of their world. Of such was Strickland, only beauty with him took the place of truth. ———'

Quoting from The Crusader's Tomb (last chapter):

QUOTE

How often, in these last few years, had he heard from its small beginning—yet ever growing, swelling to a chorus—that panegyric on his son, the same fulsome words and phrases used a moment ago by the young art mistress to her class.

All the evidence of failure that seemed so certain, the cut-and-dried opinions of those who presumed to know, finally disproved; Stephen, his son, a great artist.....yes, even the word genius was now being used without reserve. There was no pride in him at the thought, no belated triumph, but rather a strange bewildered sadness, and thinking of the pain and disappointment of a lifetime crowned too late, he wondered if it had all been worth it.

Was any picture worth it...the greatest masterpiece ever wrought? What was beauty, after all, that men should martyr themselves in its pursuit, die for it, like the saints of old?

85. Do I Miss the Old Comics?

The Phantom

In my childhood, I did not have the chance to read the great variety that must have existed in the English West.

What I did get were The Phantom, Mandrake the Magician, Tarzan, Casper, Spooky, Wendy the Good Little Witch, Richie Rich, etc.

Sometimes I used to get Donald Duck and Mickey Mouse.

Tintin and Asterix I came across when I was in college.

Now my daughter avidly watches the Cartoon Network and is enthralled by the modern cartoon characters who come with the wizardry that computer-based animation has gifted.

Sometimes I also watch the same. Possibly they are good, yet I feel they do lack a certain amount of mystique that the old comics used to give me.

I used to like The Phantom.

The mysterious person who comes riding out of the Denkali jungles in perfect purples, on his white horse, accompanied by his dog—which is not a dog but a wolf—used to charge my imagination with the most enchanting of themes.

No one knew what he was made of, but he was the Ghost-who-walks and the man who couldn't die.

And many of his themes simply were wild, and wilder still were the areas he roamed.

He was Mr. Walker when he roamed not only the cities but also when he came to his strange abode in the American deserts that stood towering as a pillar—the Walker's Table.

Yet over the years, this image of Phantom was driven to the ground.

He married, had kids, and every part of family life came out—with the danger that portended staleness.

The mystique nature was lost and now the modern Phantom cannot entice me; but still the ancient one—who came mixed with the themes of *undersea gangsters, hijackers, oil thieves, women of gold, Shakespearean dramas, the tom-tom beating in the deep jungles that moved messages over the grasslands and through the dark woods, the Pygmy Bandar and their poison arrows, the Good Sign that lent security through the generations with spectacular commitment, the Bad Sign that lingered on, the whispers that rang through the ancient ports in the Seven Seas about the exploits of the Phantom—the Ghost Who Walks, the Jungle Olympics where the games were not just a competition between the competitors but also with perils that could make even a brave man pause, Guran the ancient man who knew all the tales of the past*—well, the list is long—still fascinates me.

Then there were the very brief talks that Phantom was a white colonialist who held his colonial sway over the black natives and the jungle tribes with his tomfoolery.

I don't know whether he was one. Possibly! For he had an uncanny resemblance to at least some of them.

Yet when the film of Phantom came, it was a complete disaster for my imagination. It punctured it.

I cannot say if I liked it or not. It was a very funny Phantom, to say the least.

Had it been a tale of some other person, it might not have hurt.

But this film Phantom was not the person who had the mystery about him; rather he was a most common person with some muscles who moved not faster-than-lightning (as the old jungle saying goes) but literally ran and climbed with the most ordinary of gaits and efforts.

In the modern days, with its internets, mobile phones, satellite TV, and vile bureaucracies, how can the Phantom (living in the Skull Cave, sitting on the Skull Throne) and his Jungle Patrol exist?

86. The Varied Reading

It is very difficult to find persons who share the same reading habits as you. There are an immense number of writers and an innumerable array of themes.

I remember a number of authors who awoke my imagination during my younger days. There were a wide variety of them.

For one thing, I was not tied up to any particular philosophy, even though in my school days I was an atheist and also a communist.

The latter affliction I got from reading too many Russian and Chinese themes, coupled with what I saw in my nation.

I don't get time to read modern novels much, even though I still read odd authors like Sidney Sheldon.

Among authors from a little bit earlier years, Joseph Heller who wrote Catch-22 was attractive.

I really do believe that his book God Knows, if it had been about certain other religions, would have really invited a fatwa for his beheading.

I remember Frank Yerby, the American author. He caught my attention through his book *Gillian*. It was a really interesting book which made me read many of his other novels, many of which had themes in exotic locales.

Then there was Alistair MacLean, who did write books connected to the Second World War. I think that The Guns of Navarone was his. Ice Station Zebra also I think was his.

Harold Robbins was an author whom I did read with much appetite. I can still remember the theme of 79 Park Avenue.

James Hadley Chase was simply a supreme personality. Maybe he was a genius in his own genre. His versatility was of a supernatural level. What all themes and what all titles!

In this context, I still remember Perry Mason, the creation of Erle Stanley Gardner.

I still recommend this series of books to all who want to get acquainted with legal terms and courtroom phrases.

All the books started with the words: The Case of the ————.

I can't miss Arthur Hailey. The first book of his I read was Hotel, then came a number of them: The Moneychangers, In High Places, The Final Diagnosis.

They were all very informative, yet in recent times I believe the world has immensely changed from the scenarios described in them.

I did read Barbara Cartland, who seems to have lived with an enduring infatuation for those of noble blood. Yet her books were not boring.

Then there is Gone with the Wind by Margaret Mitchell. The immortal classic which carries the mood of the American Civil War.

Yet I have many times tried to decipher whether the protagonist was really a likeable lady or someone with mean manners and malicious character.

And what about Rhett Butler? In life, he could have represented the men who threw to the wind the basic qualities of refinement and cultured conventions that were the endearing attributes of the English race—and replaced it with crass opportunism and craze for private profit, masquerading it as the fabled spirit of adventure of the same race.

Yet the book is simply great!

There was Rebecca, the book by Daphne du Maurier.

I remember seeing the film version made by Alfred Hitchcock in the company of another person. He literally shivered throughout the show; I could manage to keep my wits because I knew the theme.

In those days, A. J. Cronin also was a deeply liked author of mine.

He hooked me with his Shannon's Way. Yet one young lady who now lives in the US told me that it was a sort of Mills & Boon story.

But I really liked the story and it set me on to read almost all his books.

Later his novel The Citadel came again to me as a prose text in my college days.

There are others. May I try to remember them?

87. Smacking Children

Quote: Mike

I'm sure if corporal punishment was used in schools and smacking was used more by parents people would have a healthy fear of committing crime.

This presupposes that parents are models in many matters.

Usually parents who are competent can train a child without resorting to physical and mental abuse.

What a child wants is a parent who can be a friend to him or her, react to his or her needs, and arrange for adequate mental preoccupation to keep his or her mind occupied in healthy matters.

Moreover there is need for the child to feel that he can trust his parent in many aspects—including keeping the word and commitment.

Moreover the parent should not have a habit of lying to the child, or even of giving taunting answers to his or her queries.

There are parents who really do take it upon their children—their tensions, worries, and repressed mental distractions.

Moreover there are parents who really do build up a sort of jealousy towards their children.

Then there are persons who really do gain pleasure and a sort of gratification by insulting their children in front of others and continuously maintaining them in a state of wretchedness.

It is true that these types of malevolent characters are rare, but they do exist.

What is actually required is parents who can rise up to the mental requirements of the child.

They can really bring out the hidden potential in any child in a most natural manner.

The child should be comfortable with his or her parent/s.

All these things are relevant in the case of teachers also.

Continued

QUOTE (tamriel @ Aug 12 2004, 02:01 PM)

I treat my children with respect, and expect it in return.

And if you do not get respect...?

I think too much stress is being put on the word 'respect'; a better word would be: considerate, or such words as loving, attentive, well-behaved, etc.

The word 'respect' has a very complex connotation.

Yet the best achievement could be to maintain a level of communication that is mutually respectful—not one-way.

Continued

QUOTE

....but we put no other effective punishment in its place.

Now a lot of schools and parents are left in limbo....and the unruly, ill-disciplined among our children are already taking advantage of it.

We reap what we sow as the saying goes

Fred

No disrespects intended, oldfred.

My answer was of a wider ambit.

If there is wide-scale indiscipline and unruliness catching up among the children, there could be a variety of reasons—much of them related to the inputs they get from the wider society and not necessarily from their home.

What the intended meaning was is to inquire if any discernible or even non-discernible malignancy is coming into the society.

Another thing to clearly understand is that actually in English, the child has a supernatural level of dignity and stature that does not exist in many other languages.

Tormenting, irritating, pestering, taunting, etc., of the child, youngster, and also of any other subordinate being is an ingrained program in many languages.

What I did hint also was as to whether English was getting infected.

QUOTE

Where on earth are you coming from

What I have stated is different from what can be picked out of an English context (I have read Oliver Twist).

Smacking Children

QUOTE

Your children are not your children,

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And though they are with you, yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts.

You may house their bodies but not their souls.

For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you,

For life goes not backward nor tarries with yesterday.

Khalil Gibran – The Prophet

Gentlemen, I truly believe that there is much wisdom in the above lines.

QUOTE

The only way to teach a child discipline is with the back of one's hand! Furthermore we should reintroduce corporal punishment into schools. That is why they are going to rack and ruin!

premilldispensationalist

The reasons for indiscipline in children need to be sought for elsewhere.

QUOTE

I am against a complete ban on smacking, here's why: Some unruly children may only respond to physical chastisement. Also, who's to say that physical chastisement is more inhumane than emotional or even verbal chastisement, e.g. the silent treatment, deprivation of love etc...

alez007

Both physical and mental ill-treatments are the techniques of the incompetent.

Children react to unruly inputs and turn unruly. Not the other way round.

QUOTE

surely we should do the same with children—and go to their level, treat them with love and respect and show them how to be, then they will respect us in return

MadMarchHare

Beautiful understanding!

QUOTE

it was more effective if i was shut in my room for five minutes to cry. that made me listen to what i should do more than the spank.

MadMarchHare

But the advised alternative is as bad as the other one!! Or possibly worse!!!

Why react to unruliness with more unruliness? React to the signal with understanding, communication, and respect—as much as another equally honourable individual deserves it.

QUOTE

Most children of today have absolutely no respect whatsoever because they can get away with so much. They can even divorce their parents which is absurd

MissKnowItAll

Of course, if the parents are ill-treating, they should be 'divorced'.

Seek not respect, but communication; respect comes automatically.

QUOTE

We reap what we sow as the saying goes

Fred

What have you sown?

QUOTE

Respect for authority is unnatural and so must be beaten into children. Hence I reject any ban on smacking.

AV1611

What authority? And what an un-English theme!!!

Treat a child with respect and reap respect.

Scare him/her out, beat him/her to pulp, taunt him or her, crush his/her spirit, irritate him/her—what you get is a very, very disfigured personality.

Gentlemen, I really do believe that all children are really individuals in their own right—with a lot of individuality and common sense.

And come forth into the world with all rights intact.

And do not imagine that all parents and all teachers necessarily have calibre, emotional stability, and mental depth to measure up to their children's/wards'.

There are chances for a wide range of variation.

88. When the Princess Died

Note added on the 9th of January 2026: I do not stand by the below writings spirit as of now.

When Diana died, it was no doubt a shock; yet whether it was tinged with a sense of relief, I do not know clearly.

She was lovely to look at, and full of life and energy. Yet wasn't there an element of malice in her whole attitude? I do not know.

Her marriage with 'Prince Charming' was the stuff that fairy tales are made of. It attracted too much attention—and possibly the 'evil eye'—for it seemed as if some evil force was involved.

The fact that she came from not 'really' royalty, and was more of a commoner, could naturally bring in a lot of negativity into a level that can at best be described as the 'cyber level'. I wouldn't debate on this theme here.

It naturally is not healthy to have to live one's life in the full glare of the public eye and debate. It naturally brings in its own problems and evilness.

Even though I did not take much interest in their private or public life, I did have a feeling that the glare they were living in was a bit unhealthy.

Then came the awful stories, which the media took up literally with watering mouths.

It did show a side of a person who was hell-bent on some sharp vengeance. It was a dismaying scenario.

For the Princess owed all her public life to the string that attached her to the royalty.

I had a feeling that she was not living up to her responsibilities.

All round the world, she was the embodiment of the moral, ethical, and royal standards of the English nation—the future Queen of England!

Yet though she had the English bearing in pose and posture, she was severely lacking in her commitment to the dignity of the English reputation that she very naturally should have understood was her natural responsibility that came with the halo.

Whether she liked or disliked her husband was of secondary import here, for what she did could cause a lot of distress to the whole nation, its citizens, and naturally to her own monarch.

Her soul-baring interview on the BBC, which I watched with appalling dismay, did really portend a very dangerous attitude and could have augured the catastrophic events that lay waiting.

I can't say whether her misery was real and deserving compassion. Yet it was vile in its possibilities.

Many of her indiscretions could be pardoned.

But if it seemed that she was going to 'sire' children for an Egyptian businessman, then it had the elements of real anti-national intentions.

For either she had not the intelligence to calculate its immense negativity, or she was on an anti-national rampage.

And the fact that the Egyptian businessman also was not willing to impress on her the calamity she was inviting—not only on herself but also on the whole of the English nation, including the monarchy—could only give a measure of the person he and his family were.

It was not a religious issue, but a series of issues with a terrible level of complexity.

She died a death which is essentially an enviable one—not of a lingering illness, lengthy misery, or tension-filled.

Whether she was killed is debatable.

But then, can the English Secret Service be of such a level of professionalism that they can arrange such a death with so much finesse? I really doubt!

Even though I do believe in their professional skills.

And would they do such a thing? I doubt!!

But then there is no doubt that—even though her death did pain me much and still at times does exist in my mind as a lingering pain—it was a good thing that she departed when there was still a lot of grace about her.

For had she lingered on to deliver some stepbrothers and sisters for the future English Crown, or had she managed to bring in a stepfather from an obscure nation for the future King of England, she could have soiled many things—including her memory.

89. Séance

Quote: Cricket

Something really scary.

A hell of a thing to see, no doubt.

I personally do believe that minds can communicate and can even affect. The so-called evil eye; there are persons who might augur ill effects, and persons who can usher in good luck also.

I believe that the effect can be relative, in that certain persons affect certain other persons in a specific manner, which may not be felt by others.

Also, I did have a very strange experience with a Hindu religious custom, in which a man, after a series of long incantations and ritualistic dance, with drums accompanied, gets possessed by a certain god who seems to be able to see through time—past, present, and future.

Note added on the 9th of January 2026: Not actually Hindu religious custom, but Shamanistic.

90. Britain Really Did Rule The Waves

Posted on: Apr 16 2004

Gentlemen: May I add to your debate? I come with no intention to shower praise on England. Yet in your postings here, there was something that had a sharp level of resonance to an introductory chapter in my book.

Part II. Chapter 4: (The International Effect—a preparatory reflection)

There is a string of events in history that places England in a position of difference. But what is the underlying reason for these phenomena? Surely it is not just individual might or intelligence. For there surely are individuals in many nations who can compete with the English in all aspects.

Let me quote from my book:

The seeming coincidences

• One may say that the Magna Carta, that was signed in England—which indeed shows that the nobility could debate with the Monarchy—happened in England as a coincidence;

• That Sir Francis Drake could rule the seas and defeat the Spanish power both in Europe and in the Americas was a coincidence, and his destruction of the Spanish Armada was a piece of pure luck;

• That the small England could have so many geographical discoverers because of their proximity and affinity for the seas;

• That small groups of Englishmen could go out into the newly discovered geographical areas and take over the leadership of these societies—and transform them from strangle-dom to liberated societies—because they were more capable than the natives in both physique and intelligence;

• That Robert Clive, a young English youth with just a handful of men (more of natives), could defeat the combined power of the French and the mighty Indian Emperor and Kings due to a string of strange coincidences that led to the defeat of his enemies;

• That the Sepoy Mutiny—which has been later described by Indian historians as the First War of Independence, which was going gloriously for the Indian side—suddenly turned disastrous for the Indians because of the brilliance of the military leadership that immediately reached India from England;

• That everywhere the English went, they ultimately won and ruled as a single political entity—and not as mutually competing states, as has always happened in India even if a son is given power to rule a province—can be taken as proof of the innate intelligence of the English people;

• That the Industrial Revolution commenced in England due to a strange historical coincidence;

• That the common Englishman contributed much to all sorts of sciences—including physics, chemistry, biology, medicine, etc.—because, due to some factor of luck, they had some scientific genes in their chromosomes;

• That almost all wars—with the possible exception of one with their own people, that of the USA—that they have won at the end, braving and bearing all reverses and adversities, because God always saves their Kings and Queens;

• That megalomania and dictators are not a common English phenomenon because of again some historical coincidences.

Well, all these coincidences and pieces of luck are believable in themselves and in isolation; but when all of them are listed out, they pale beyond the realms of just pure coincidences and luck.

There must be a most logical causative factor that pervades the whole English history in sharp contrast to the other nationalities and societies.

And this factor is the lack of hierarchy or feudal positioning that does not creep into the language when English is spoken between persons.

And its immediate effect—in sharp contrast to feudal languages—is that one cannot be addressed to, or referred to, or described in varying levels of dignity in accordance with what one does for a livelihood, or in accordance with one's family stature or of one's family members', or in comparison with one's financial soundness.

This gives a sense of security to the individual and also to the total society. And its finer effects are of so vast a domain that each needs to be discussed in relation to the effect a feudal language has on the individual and his society.

But before going to the various aspects of this in the context of England, we need to discuss the various other countries all round the world. We can start with France—a country that existed very near to England and has immense themes in its history to correspond with that of England.————

The quotation above may be only taken in the general context of my other postings.

91. India and 2000 Years of Slavery

QUOTE: Old Fred

So are you saying we should have left India in a state of mental and physical slavery for another 2000 years?

Hi, I am truly grateful for this beautiful question. I couldn't have asked for more. It gives me a chance to explain. But then if I do it here, I would straight pull the thread out of its post.

I come back with the answer in the Banter and Rant section another day.

But let me briefly tell you—it is a very complicated question whether the English should have continued. I will come to it later.

But the fact is—even though the English youth did not deliberately run to India to save the social slaves there—they brought in a language and along with it a culture which was the very antithesis of what existed there for aeons.

The very English language gave a tool to the general population to think in terms of equality and a new concept called dignity—for such a thing is not there in any of the Indian languages as far as the common man was concerned.

And there is a lot of misconception about English rule in India—everywhere, including history books. Even such English historians as Toynbee had a very shallow understanding of what was India.

English rule in India is generally connected to tigers, snake charmers, the pomp and pageantry of the Raj, feudal aloofness that the white man seemed to exhibit with shameless nonchalance, and many other themes.

Yet this was not the real India that the English youngsters encountered in its all vividness, nor can it be confined to such themes as of Sleeman who squeezed the thugs out of earthly existence.

QUOTE

Or would you agree that India now has a chance of becoming one of the world's leading democracies....thanks in no small measure to the British.

This dialogue is just a perspective from an English shore. It is like the Indian curry. What is available over there is not in existence over here. Or rather, the taste is quite different.

92. Cricket's Thread

QUOTE

Justice in mine and many other countries is based on 'innocent until proven guilty'....that is the reason they are still alive.

Oldfred

QUOTE

You have been tortured and generally abused simply by having been kept in detention for no more reason than the fact that you were there at the time.

JustinofOz

QUOTE

It is time America. Your enemies have been nicer than such friends.

Cricket

QUOTE

Ah! so now the ills of the world are now the fault of the English. I prefer in this instance to use the term UK....

oldfred

QUOTE

And thanks to our EMPIRE that you decry, we brought education, health and democracy to a large part of the globe that otherwise would still be in the dark-ages.

oldfred

QUOTE

Anyway, after your lovely attack on England, cricket, here are a few American mistakes

Phoenix Rising

QUOTE

, you taught America how to treat the Indians...and slavery...ha...again...you taught us well

Cricket

QUOTE

Again, America ended it herself. No help from the crown...after all, we were part of England then

Cricket

A quotation from my writing:

QUOTE

When I went to the UAE in 2002 and met one American lecturer there who had migrated to the US from Eastern Europe, and I had a brief talk with him on the subject matter that I am writing, he—in reference to the English—lifted his leg as if in a pose of kicking and said, "We booted them."

With deep apologies to Cricket, may I continue?

In the last ten years or so America has changed in character much. And a lot of funny claims can come up; even Eastern Europeans, Western Europeans, Chinese, Pakistanis, South Americans, Indians, Koreans, Middle-Eastern persons, etc., who have domiciled there can get highly passionate about the 'English injustice to their nation, America'.

But the fact remains that the US is just a geographic expansion of the English spirit—and designed by men who were just English in all but their antipathy for the English King.

Even though the Americans tried to put on a shallow show of being different from England—like changing the traffic lane of the road from the left to right—what runs through the American spirit is just English as a social program.

This comes out when one compares the difference between the US and England with that which exists even inside many nations among the people.

QUOTE

my sister served there, and her views were that it was a godforsaken country that had been ruled by oppression and fear _tartan terror

Has anyone noticed that Afghanistan has an essential common factor with the banana republics of South America? Both did not suffer—or can we say, have the benefit—of English colonialism.

A lot of interesting points have been raised in this thread—much more than in many other threads. Each quotation I have taken out could really invite a lot of words.

Yet Cricket doubtlessly loves England.

QUOTE

I look forward to the day when England will again rule the waves. Only, the next time, let it be the stars!

I live here now, but it is with longing I sense, and hear, and see Americans talk of England and the Queen as if they long for England to continue being the guide.

Cricket: Britain Really Did Rule The Waves. A lifetime at sea.

93. Business Process Outsourcing

What do you think of outsourcing of business processes, back-office jobs, manufacturing, research, etc., to less-developed nations—and also the allied issue of bringing in low-paid immigrant workers to English nations? Does it help the nation, economy, and cultural growth? What are the finer issues involved, which shall not be debated in English nations (for English intellects have arrived at a very funny situation where the very debate on the finer themes can mark a man for life with very discomfiting identifications)?

And do you think that this would lead to the general social growth of the third-world nations, or would it be just a case of exploitation of both the working class of the first world and the poor of the third world by persons who stand in vantage positions?

For it must be remembered that the advantage of work done in third-world nations crops up mainly due to the fact that the majority population remains in absolutely dismal conditions. Once this is removed, then the advantage is lost.

What is my interest in this debate, which can paint me with a hue of a renegade?

Well, I do not want to see the demise of a culture based on English-language communications and see it replaced by non-English economic systems.

There is a very significant factor of horror in this, which still remains un-understood by persons whose thought processes are in English. (I believe that the new possibilities, if tackled with finer understandings, can bring advantage to both the citizens of the first-world nations as well as to the poor in the third-world nations.)

The very conceptualisation of other cultures and social systems by English minds does have a level of anomaly.

For when English minds imagine other cultures—like ancient Egypt, Incas, Mayas, Asian, Roman, and most others—the very imagination of them is as one would conceive them from an English social and mental level.

And as such they absolutely fail to see and feel the non-tangible strings that hold these societies and their beings in a vicious grip and shove them all to act out most reprehensible actions.

Actually, it is very much possible that non-English nations, persons, and mental attitudes do not have any resemblance to English settings.

Romans look English, Egyptians look English—why, even Indian leaders may seem to have English features when Hollywood constructs and ennobles them.

It is a fact connected to everyman's mental environment.

I remember seeing a drama in an Indian vernacular language. It was based on a story about a famous Indian Hindu saint who had an English/American lady devotee.

In the vernacular drama, I could see that the dramatisation of the devotee had changed the devotee so much that she had more Indian vernacular features. In fact, she could have been just another Indian devotee.

Now what has this to do with outsourcing?

First, let me tell you that it is not just a matter of English nations losing all jobs—and along with it all skills. (And I have nothing to lose in this.)

And let me stress that almost everything that is done over there is on the way out. For I stand right in the middle of what is going on.

If it is medical laboratory diagnosis today, tomorrow it is going to be medical research. In fact, all research.

What it is going to give to the persons in the other nations who stand in vantage positions of the gold mine is not going to improve the lot of the poor in the developing nations.

For they are poor and exploited, and have to remain so—otherwise there is no advantage in the very concept of outsourcing.

Working in an English atmosphere is very, very different from working in a non-English atmosphere.

The first does have a very, very positive feel, while the other is the very manifestation of negativity—especially if one has to work under a group of non-English-speaking persons.

I definitely hope that all English speakers of all colours and hues are spared this abominable fate/ordeal. (I know how to make this theme understood, but this brief space is not enough.)

When one thinks of international business firms, companies, etc., which are known as English, American, etc.—does their nationality really mean anything? They don't.

For an English company with almost 90% non-Englishmen working in it, and most of its units outside, can simply not be called an English firm.

There is need to re-understand the now-forgotten social and economic issues connected to the factory-system time of 19th-century England.

There is a very significant understanding that I have found missing in history books.

And I believe that if this factor is still not understood, the same situation can come back again to haunt the English nations.

And this time, if it does, it can very well be an affliction that literally can pick on the nerves of the English social systems.

For the pace of movement has gone up heavily. And along with it the assertiveness of the negativity.

And what are the political leaders and intellectual debaters doing?

It is a very pleasant merry-go-round for them, with minor issues being debated with the grandeur that actually should have been reserved for the gravest.

Actually it is the time for the consolidation of the advantages the English nations have in terms of heritage, traditions, and institutions—and not for the destructive dismantling of the same.

The issue needs lengthy debate. I cannot go further here.

Yet I would like you to read the speech given by Robert Clive in the English House of Commons in 1772. I found it on the web when I searched for Robert Clive: Modern History Sourcebook: Robert Clive: Speech in Commons on India, 1772.

If you read it, you may not find any connection in it with what I have written here.

But I could give you a singular understanding based on this speech that brings in a very strange link.

And I remain deeply impressed by Clive's insight, which came around 232 years ago.

I will come back with my thoughts in this regard another day.

Also, forgive me for trying to tie up a lot of connected themes together here. But what to do—I can't write pages here.

94. Financing the Royal Family

Not a dictator, not a murderer, not a tyrant, not a source of corruption, not a destroyer of tradition or heritage, and never unpatriotic—then why remove your monarch?

There are a million times worse persons running nations with much less claim to their position; yet no one is bothered—nor, if bothered, daring to ask for their removal.

Your monarch is not your enemy nor the harbinger of bad tidings or evil influence.

There is need for severe redesign, I admit, of the structure of the monarchy. Yet what you have has its use.

Do not admire the US too much, for there is a certain danger that it may reach a point where no one would know where the nation should head for—for everyday it is changing, and maybe in a matter of 10 years' time there could be a radical change in the nature of that nation if careful understandings are not there.

There is need to have a place to stabilise the national aims and direction; and in times to come, the need for this may be more visible.

As for the cost, compare this amount with what you give as aid to the most misguided governments of the world for private wasting and siphoning.

Yet let the monarch be more thrifty.

Note added on the 10th of January 2026: I do not have any faith in the so-called monarchy of Great Britain. It is just a continental European institutions, superimposed upon England.

95. Will Saddam Have a Fair Trial?

Note: As of now, my belief is that the conquest of Iraq was a foolish deed.

I feel deep apprehensions. There is a severe level of mediocrity in understanding Asian social and mental moods in the way the US is handling the Saddam trial.

What it is giving to Saddam is not a fair trial, but actually a perfect platform for propaganda and focusing of emotional empathy.

There is poignancy in the air when one pauses to think where it will all lead to.

Asians understand Asians. No Asian would extend another Asian—who is one's enemy—any platform for performance; for he knows what powers a person kept in a particular position has in certain languages.

To give a respectable position to one's enemy is to gather honour for him in feudal language systems.

This is one of the greatest mistakes English nations always did when they were guided by persons who sit in the seclusion of their own nations.

Saddam's leadership quality and personal capacities would outshine that of Bush's, for in Asian language situations leadership is gauged by a different calibration from that used in English nations.

In this regard, one may pause to consider the claim that the personal hold over their own followers would be greater for Napoleon in comparison to Nelson, for Hitler in comparison to Churchill, and for many other persons—including M. K. Gandhi in comparison to the contemporary English rulers of India.

I remember being told by one person in the know of one assault by an Asian nation's military on a rebel stronghold.

All media men were removed, and those who did not move out were taken into custody.

And then the military moved in, with no one to monitor any violation.

What I was told was that within a few days' time the rebels negotiated for truce. It was granted.

But when they came out with the flag of truce, they were one and all bayoneted—including the charismatic leader of the rebels.

English nations wouldn't do like this in civilised settings.

Yet when they moved with the negative nations, they too did learn the benefits of this type of malicious actions.

But here, what the US is doing is an action which goes through very, very perilous routes.

For in Asian nations many common people do not really get information, nor are they generally interested in information that does not concern themselves immediately.

In fact, another man's distress is not a thing that disconcerts. It actually is a matter for rejoicing.

Power is respected, not politeness.

In such circumstances, if the US claims that Saddam had killed many Iraqis, only the actual victims' families would be bothered; others would not be bothered.

And when thinking of Saddam himself, there is one thing that needs to be understood.

It is most possible that any successful leader who functions in the same language and social situation would just be a replica of Saddam.

Any other type of leader could be a failure.

So the fact remains that Saddam is a creation of the language (or social) system, and he more or less represents not just himself but a host of others who design him.

Coming back to the trial, let me tell you that the Saddam trial would be a theme on which the newspapers and visual media of the mediocre nations would feast upon.

And it sure can gain support for Saddam, who would be seen as a man of supreme endowments whose children were killed and he himself made a prisoner by imperialistic powers.

And one of these powers was a world-conquering power of the yesteryears.

Trial only makes Saddam equal to the victorious powers.

And to put it in more candid words, it is pouring oil into a simmering fire.

I truly hope the US knows what it is doing, and that there are capable persons who can guide it through the treacherous waters.

96. Now, What Might Happen in Iraq?

It is not easy to predict what all incidents would take place there.

Yet in a way the new government would be more effective in dealing with the terrorists. For the US is running a war campaign as if it is a picnic party.

Actually wars are times when no quarter is expected and none is given.

But in modern times the English nations have worked themselves into positions where if they are effective, they become criminals in their own nations.

And if their enemies do the same thing, they remain effective till they can be defeated in the war—and even then they have to be successfully convicted in a court of law, where it all depends on other abilities to win or lose.

And by which time the public forgets the issues, as their minds are overwhelmed by other events.

Actually in times of war, when people are getting killed, rapid extraction of information is a very critical factor for saving lives.

But this thing can be done nowadays with equanimity only by the rogue nations.

The new government of Iraq would not be limited by this factor in dealing with the state enemies.

But then the persons who are going to do it are of the same mental and social breed as the former men of the deposed autocrat.

They would soil the name of the English nations. And then it is back to square one.

Again there is one thing that needs mention. That is, the new leaders may not have the charisma to match the deposed President.

And when things go wrong, people may tend to compare the new leaders with the old one.

Charisma in Asian nations works on different connotations as compared to what works out in English nations.

But then it all depends on the personal ability of the new leader and the way fate is decided in incidents which can shape the future.

Another thing I would like to mention in this regard is this: only English nations would allow persons of alien nativity working inside their renowned institutions to use their thus-acquired credentials to air hostile views about those very nations, using derogatory terms.

This thought is a reaction to an interview I saw on BBC World today on the Iraq issue.

97. Hindi Movies

I do not watch Hindi movies and do really feel that many scenes that come in dances, etc., are really of a low level of acting—even though many of them are sensual enough.

People, especially vernacular groups, do think that English movies are of corrupting influence to children.

Yet the reality is that Hindi movies are the real source of corruption and of depiction of women in a slimy light.

But then Indian ideas of womanhood are much hype mixed with crude reality.

98. Royal Navy Sailors Arrested by Iran!

In many nations one of the easiest techniques to achieve a sense of glory is to give a feeling to others that they had given the English a bloody hiding.

It gives a feel of a David-versus-Goliath story.

And it satiates one's fellow countrymen's ego.

In many nations power is what one respects. For the polite and the cultured there is only disdain.

99. Non-English Social Systems in English Societies

Posted on: Jun 19 2004

I believe that most Asian languages are very feudal; and possibly many European languages also have very strong personality-contorting features in them.

To put in a comparison, may I take the communication towards the English royal family? They have to be addressed and referred to in absolute feudal terms of respect.

These terms are not the same as what is generally understood as respect in the English language.

Now taking the languages of say India, one may find that this feature comes into play in almost all communications between persons.

To put in a comparison, I would say that the communication over here is similar to addressing one's boss as Your Majesty, Your Highness, Your Excellency, etc., with a very clearly defined package of terms for each level of communication.

Yet the reply from the superior is not like in English; it is very clearly subjugating, with a marked sense of disdain; and limiting of social communication.

Here the real difference is that this type of hierarchy does not come into play between persons in an English communication system.

Now what is the problem?

In a clearly defined hierarchical structure—like in a family—this communication, if accepted by everyone, can bring in a very unintelligent yet very effective regimentation, which can easily be misunderstood as discipline by outsiders.

At the same time, just outside this social system—that is, here the family—this language program creates a grave situation of crippling communication.

Persons tend to keep off from others by creating an artificial level of formal relationship, or else individuals can also arrange themselves in an enforced hierarchical social arrangement.

For in the outside world the hierarchy is not clearly defined, and all individuals compete with most intangible techniques to corner the higher positions.

It is an environment of continuous competition.

In an undefined social structure, many persons who do not have attributes that certain other members—especially of the uneducated and lower-class section of society—understand as superior would feel disturbed by words and terms that may be seen to be rude and insulting.

Actually everyone is a victim of this, and there is always a scene of simmering grudge against many others.

This system really is a very unstable and undynamic one, which carves for violent display of individual capacities.

This is the real scenario in many non-English nations, including Asian ones—and possibly at least some European ones.

But when these same families live in English social systems—retaining their native languages inside the confines of their houses—they may seem to display a sort of exemplary features.

And they may not seem to display many of the ills of their native societies, like fragmentation and mutual antipathy. Why?

This is because these families really live in a medium that contains a perfect lubricant that enables their entire family system to function in a beautiful frictionless environment with others.

And what is this lubricant?

This lubricant is the English language! In its absence—as the social and communication lubricant—feudal language social systems will almost certainly bring in disorder and disarray.

Unless there is clearly marked social structuring which is not only enforceable but also inflexible.

100. The Compulsions of Robert Clive

I have an enduring interest in Robert Clive for a variety of reasons. A Google search on him reached me at this link.

The article found there on Clive was strangely fascinating for its resounding meagreness of understanding—as well as its equally resonating mean imputations.

Two remarkable charges were there: one, “Yet the young Robert Clive was an uncontrollable tearaway who terrorised the people of Market Drayton, and who was only sent to India to get him out of the way”—a sort of ‘goonda’ or ‘dadha’ as in local (Indian) parlance.

The second was that “And even more remarkably, he suffered from mental illness—now thought to be manic depression—a major handicap to anyone in the 18th Century”.

I am not in a position to comment on this newly brought-out historical evidence on his ‘goodaraj’ in Market Drayton, but with my understandings on formal history I do doubt its essential spirit of understanding; for there is a major possibility that the historian or the writer of that article in the aforementioned link could have been affected by seeing too many Hindi movies.

The second charge of being a victim of manic depression—well, if the charge is from formal psychiatrists or psychologists, then it may be charged that they themselves do have a major handicap, in that they do not have any information on many social and language systems and their effects on the human psyche.

Modern psychology does suffer from this major fault, so that it is my confirmed belief that many ordinary observations and mental-spurring signals have gone unnoticed by modern psychiatry/psychology.

It is like the urge of modern scientists trying to communicate with extraterrestrial life forms when they have not still been able to communicate effectively with other life forms on earth itself. Nothing wrong in that first urge, yet the second also needs looking into.

What is great about Robert Clive? Actually his greatness can be dissected into minor pieces and examined in various proportions and from differing positions.

Even formal history can look at him from various angles—one of being a great warrior like Julius Caesar, or as an empire-builder like Genghis Khan, or a great adventurer like Sir Francis Drake, or as a man who chanced to be in a momentous position when history was moving at significant paces, or simply as a man who really had an immensity of lucky breaks.

Yet it is my belief that none of these definitions or delineations comes anywhere near to describing what propelled the phenomenon called ‘Robert Clive’.

Actually he was a superb creation of the momentous amalgamation of certain factors and features, which may be listed here as the English language, intersection of English and Indian language and social systems from certain specific positions, Indian languages, Indian social systems, and also a lot of tumultuous historical incidents—all of them working on the psyche of a disproportionately intelligent person called Clive.

I am not an authority on Robert Clive; I have not read Macaulay’s dissertations on him, even though I have had the chance to see references to them in many other writings.

Yet for the reader who may not know much about him, I may list out the few things I do know about him.

Around 18 years of age he left for India, being distressed with schooling, in search of—presumably—activities that could match his mental capacities.

When he reached India as an employee of the East India Company, he found himself in a nightmare situation of being a clerk in a trading post where possibly his job must have been to weigh out and keep account of the various commodities like pepper, copra, other spices—and also to participate in their various processing like laying in the sun, drying, packing, etc.

This was in an area in the erstwhile Indian state of Madras, in a place called Arcot (I think). The local language was (and is) Tamil.

Twice (on two different occasions) he attempted suicide. Yet it ended as only attempts.

He put the gun to his head and pulled the trigger. One time the gunpowder was wet and the other time the bolt got stuck due to lack of proper lubrication.

He did note that life had great things in store for him, for he couldn’t get any other explanation for these deemed failures—especially for a man who was to become a famous warrior.

Destiny started ticking when the French (with their ceaseless historical competition with the English) colluded with the local raja and laid siege to the British trade post.

With the howling Indian mob surrounding them, the British were asked to surrender, safe passage being offered to them on conceding to it.

The English couldn’t. Not necessarily due to their misunderstood bravery or courage.

Here I have to intrude with an understanding of India.

In Indian language systems the subordinate or surrendered man’s indicant words (as explained in my book) go down.

The various words connected to a man—like ‘you’, ‘he’, ‘she’, and much else—

go down.

Now it is a well-observable thing in India that while a man with a higher indicant word is revered, the man with the lower indicant word is severely treated; he will be simply beaten up in the police station, unnecessarily rebuked, found fault with, and much else.

This was a phenomenon which the English administrators of India couldn't understand much.

For the Viceroy of India, Lord Curzon (I think), did say that it was very dangerous to give power over one Indian to another Indian, for the former will almost use it with remarkable harshness and cruelness.

Now had the English surrendered, they would have been literally beaten to a pulp, with the assurance of safe passage literally being thrown to the wind.

This understanding may have much wider implications.

For instance, look at the scenario of Saddam Hussein surrendering to the American forces.

Imagine it being a surrender to Indian or Pakistani or Russian or even German or Italian forces (on their own).

Only a terribly mad or a terribly brave man would do so.

The theme extends to the fact that had Hitler faced the possibility of surrender to the British forces, he wouldn't have contemplated suicide.

Similarly Napoleon would have committed suicide had he faced the possibility of capture by an (enemy) French, Prussian, or Spanish ship.

Yet an escape by ship for the English under siege in Arcot was loaded with historical significances.

For once they lose their face in India, re-entry would have been a sheer impossibility.

For once you lose your prestige here, you cannot even walk on the road—such being the force of language that nothing of yours is safe.

You can be heckled, poked, looted, rebuked, simply harassed, and even molested—for the lower indicant words permit it or even call for such actions.

At the same time, prestige means higher indicant words.

Everything of yours is safe. No one would dare to look at you with a jeering face. Others would admonish anyone who does; such being the force of the words.

The young clerk requested a chance to allow him to do something.

Now here one needs to go into the factor of why Clive attempted suicide.

When the English came to Madras, their essential bearing was identified with that of the effeminate.

The soft English communication systems—that included words like 'thank you', 'sorry', 'apologise', 'I beg your pardon', 'Good Morning', 'May I', 'Can I', and such things—could have effectively added to lend this impression.

It is not that similar words are not in Tamil, but then they are generally used only to the higher-ups.

Capacity to use graceless, sharp, insulting, taunting words to all other than acknowledged superiors is generally seen as the hallmark of manliness in Tamil.

The English were considered as unfit for warfare.

The concept of warfare here being that of a howling mob of hooligans converging on helpless groups.

Moreover in Tamil usually for youngsters from lower professional classes the lower indicant words were used.

Generally in India the trading class is seen as a subordinate class by the officialdom.

Clive being an employee of a trading company must have felt the sharp piercing words of lower indicant levels being directed to him and about him.

The effect of this is manifold; one being of a sort of helplessness leading to anomalous mental moods like that of suicide.

The other being a sort of urge to 'show off'; both these moods in their exact entirety are not available in English.

When shallow persons with remarkable mediocrity chance to define this as 'manic depression', it is a very dangerous thing.

More so when they don the attire of professional qualifications as of so-called psychiatrists/psychologists.

I wonder if modern mental sciences have contemplated on these themes that I have proposed.

Here let me digress a bit. Feudal language words do have terrible power.

Their cumulative effect can even design physical growth.

Now that brain fingerprinting is available, it may be very, very easy to map the effect of each indicant word level on human psyche and body.

The impossibility of the social situation—where Clive is a small-time employee in a company doing lower-level work, living and interacting daily with lower-level Tamilian working class—drove him to contemplate suicide.

Not any manic depression.

Even the highest government official in India would literally shiver at just contemplating a similar scenario for himself or herself.

Back to Arcot:

Clive offers to do the most preposterous.

In many ways it was an easier thing to do than to bear the lower indicant level.

He was given 200 men, of which around 180 were the local soldiers trained in English warfare and parade systems.

The very moment he was offered, his indicant levels go up in the word system.

It is a very powerful mental mood and a social scenario.

He has to live up to its expectations, or else he is doomed to rot on earth.

Under the cover of darkness Clive and his 200 men jump the wall of their fortified trading post and move around 20 kilometres (or maybe miles) and reach the now-unguarded French fort and headquarters.

The French flag goes down and the Union Jack flies over it.

It is the work of a genius, not of a conqueror.

No one is dead, not a bullet is fired.

The next six months are that of being under siege in this fortress, where again Clive faces the possibility of being starved into submission.

Yet it is historically recorded that the Indian soldiers went to Clive and requested that they be allowed to drink the liquid part of the rice porridge (locally called 'kanjhi') while Clive and other non-Indians could partake of the solid part of it.

Now what is it that endeared Clive to these Indian soldiers?

Here again may I digress.

There is a tone in many English historians that the English employees of the East India Company and later of the British Crown were merely stooges of the British colonial empire, staying on here by hoodwinking the Indians into submission.

It is not true.

There were many locals who saw them as the harbingers of exotic positive social systems which were likeable for their plain simplicity and politeness.

The negative tone of English historians is seen in the aforementioned link article: 'This helped cement the economic power that allowed the British Empire to grow—.'

Even the sense that England is rich due to the exploitation of the poor colonial countries is very, very wrong.

Any social system that works in good English naturally becomes progressive and rich.

I am reminded of a youngster who was training for medical transcription over here.

He told me that when he saw the film The Titanic, he was totally amazed.

For he couldn't imagine that such a ship was there in an English nation so many years back.

He had literally swallowed the theme taught in local schools that while the rest of the world was living in caves as uncouth barbarians, India was very, very civilised, possessing the best knowledge in the world.

Back to Clive:

Clive was again offered safe passage by the local raja.

Again Clive's reply was loaded with audacity.

He wanted the raja to surrender to him when he himself was in a siege.

It was an audacity that was naturally propelled by the local language.

It was bound to further raise his indicant level.

For six months the siege went on.

Here the historians have missed a major point.

Each day the local man's first pondering would be, 'Has Clive submitted?'—and the sharp tom-tom of the same answer: No, he hasn't!

What is it doing to British prestige?

In a feudal language scenario the prestige is literally expanding explosively in an exponential manner each day by the magic contained in the weird world of indicant words.

What happens? The social leadership is enwrapped and shifting rapidly to the British side, leaving the local feudal—and also French—quarters.

The British goods are safer, and their words of requests are taken as commands.

This is the mood that captured India.

Not a series of battles, as is understood by shallow historians.

I quote again from the link: 'Clive engineered British rule in India, fighting several key battles with the French for control of trade in the sub-continent.'

The English came for trade, yet the local language systems would not allow that; for a mere trader is a nobody in the indicant world.

He has to capture the heights—or else nothing of his is safe here.

A very strange anomalous mood sets in.

Essentially this is not an English mood.

Yet it is the native English mood that wins the wars.

A few years later again destiny had started ticking.

Almost similar events took place a few years later in Calcutta, where the Diwan died and his son took over the reins of power.

The son *Siraj-ud-Daula* on French request captured the British trading post.

Women were sent to his harem.

When the weary survivors reached Madras, it was plainly seen that the British had lost Calcutta.

Only a perfect idiot would contemplate going in a few sailing ships through the treacherous waters of the Bay of Bengal to capture a trading post right inside an enemy state.

Yet the fact that it was only a matter of time before the rest of the nation came to know about the British failure must have been a real menacing thought.

For again the tremendous question of prestige comes to everyone's mind.

Something has to be done. Yet who would? It had to be Clive.

He went—and in an action that could either be defined as audacious impertinence or as cranky foolishness—he took back possession of the British trading post with a most unexpected landing.

I have to cut the theme short. Words are extending.

What took place may be dealt here in a few words.

Clive had approximately 2000 men, of whom the majority were native Indians trained in English systems.

Possibly Clive was younger to at least some of his officers.

On the other side Siraj-ud-Daula's and a minor French force totalled around 20,000 men.

Yet an aspect of what is known of Mughal armies may be mentioned here.

They literally were like a circus—in that there would be immense slaves to do the menial jobs, dancing girls for entertainment which naturally extends through the nights.

Siraj-ud-Daula was technically a Mughal Diwan.

Clive had a trench dug and positioned his men in strategic positions.

The other side was in a mood of almost certain invincibility. For the rules of number were heavily in their favour.

It was common knowledge that tomorrow the British forces would be attacked.

Yet when I say British, there is no sense that the British army is anywhere here—only an army that possesses an English aura. Nothing more.

Tomorrow Clive has to face this fate and destiny. What is to be done?

There is a council of war at night. 'We are totally outnumbered. It is humanly impossible to win. We can leave by ship in the night.'

It is sound suggestion and advice.

Clive wants to ponder on this suggestion which comes with the force of practical intelligence.

Naturally Clive is brave—or he has to be brave.

Yet there would be another taunting thought in his mind.

What happens when he comes home to Madras vanquished?

He would be aware of the deep canyons in the vernacular where he would be pulled down and kept to bear the torment and delight of the local social system.

These are thoughts only persons who know the Indian psyche in its enwrapping entirety would be able to contemplate on.

After meditating for some time he comes out and assembles the council of war again.

His words are precise, and there is no mood for debate. It is orders: Prepare for battle. The attack starts at 5 o'clock.

I am writing from memory. What the exact words are I do not know.

It is pitch dark at 5.

The mighty force on the yonder side cannot even imagine the audacity.

Cannonballs pierce the darkness.

Elephants run helter-skelter through Siraj-ud-Daula's camp, frightened by the explosions that shatter the darkness.

The famous battle of Plassey is over in half an hour.

Actually there is no battle, no war.

What happened was pure scramble in the darkness to escape in sheer panic.

Even Siraj-ud-Daula jumped on a horse and escaped.

Yet it need not be imagined that he was of timid disposition.

Yet he was a victim of the enormity of his social situation. That needs explanation and expansion. Later.

Did Clive get proper attention from his nation? He was famous.

Yet he could have also brought in disturbing moods into England.

For he and his other fellow Englishmen who worked in India would be afflicted by the aura of feudal mood that sets in unconsciously as they rode the heights of the Indian society.

How could the common man in England relate to such persons who were simply occupying the Brahmanical levels of the hierarchical social system in India?

In this aspect what they established over here in India was not English rule, but colonial rule.

Colonial rule was different in that it was simply the displacement of others in the social system and occupying their place.

Only that—since they were English—they took the position of cordoning the native moods from their inner circles, yet they were affected by it since they were to interact and try to improve the systems here.

Clive has later to bear the torment of charges on pillaging India.

He did not.

He defended himself.

Yet in his defence he stood alone, for there was a chasm of schizophrenic un-understanding between him and the native English society which couldn't imagine Indian language systems.

Despite the fact that he deserted his schooling, he was of scholarly disposition —as proved by his eloquent defence of himself in the parliament (I think).

Yet command of expressions did not suffice.

For what he tried to explain was simply beyond the parameters of English words and expressions.

He attempted suicide a third time. He succeeded.

I wonder if any reader has accompanied me till here.

101. Achieving Equality with the English: By Going Up or By Bringing Down?

I have been following the Daniel Smith case in the Philippines with a certain level of interest. For like so many other incidents that are becoming very common in connection to the English nations, this also is a theme on which my mind had more or less visualised events with prophetic clearness many years ago—when I embarked on my intellectual pursuits in relation to languages.

The theme that I want to discuss here is not on the legal uncertainties connected to the Daniel Smith issue, but on the enwrapping social mood that has emerged.

Taken on a wider canvas, it is about the so-called superiority of certain groups as against the hurt it is claimed to evoke in others.

Basically what I want to discuss here is the issue of how equal are the English citizens to feudal-language-nation citizens.

Here I must clarify that by English citizen I mean the citizens of Britain, Canada, Australia, America, and New Zealand.

No allusion is given to race, even though the term 'white' may incessantly crop up in the reader's mind—for all these nations are predominantly 'white'.

Yet to counter this, I can remind the reader that Europe is predominantly 'white', yet they do not come into the definition of 'English'.

Let me first quote from this link: U.S.-Philippines tensions flare over custody in rape case

Wigberto Tanada, a former senator—who is one of the sharpest critics of the U.S. military presence in the Philippines and is representing the rape victim in opposing Smith's appeal—said the cancellation of the exercises and the threat to suspend military aid shows that "the Americans still have not learned to treat us as equals."

Here take the statement: "the Americans still have not learned to treat us as equals." Now this statement can intelligently be dissected into two.

1. We (the Philippine people) want the American citizen to be equal to the Philippine citizen. A rich American citizen should be equal to a rich Philippine citizen. An American worker should be equal to a Philippine worker. An American soldier should be equal to a Philippine soldier.

2. We (the Philippine people) want the Philippine citizen to be equal to the American citizen. A rich Philippine citizen should be equal to a rich American citizen. A Philippine worker should be equal to an American worker. A Philippine soldier should be equal to an American soldier.

Now which is it that this person wants? Even though the two statements may seem similar, in reality they are as different as hell is from heaven.

For the Philippine citizen to be equal to an American citizen, he has to develop his social and mental personality to that of an American citizen.

Here comes the difference. The American citizen is in English, while the Philippine citizen is in his language—which it is very much possible is very feudal.

Can the Filipino get the same level of social personality and right to articulation from his society, officialdom, and superiors as an American can exist in?

If the language of the Philippines is feudal, then if the ordinary citizen tries to don a pose of American personality, the local society would see him as a most impertinent person.

This much I have said because in the whole Daniel Smith issue what has been harped on much is the factor of Daniel Smith not being treated as an ordinary Philippine citizen.

What is embedded in this dialogue is the fact that 'We don't treat the ordinary Philippine citizen with any level of respect. We, the officer class over here, treat the ordinary Philippine soldier as a menial servant. We want all nations to follow our systems.'

Here again it is not for the Americans to treat the Philippine people with respect. It is for the officialdom of the Philippines to treat the people of the Philippines with respect.

Once this is achieved by the people, the respect of all others would naturally come.

If the ordinary soldier or citizen of the Philippines can communicate with the same level of polite assertiveness as an ordinary citizen or soldier of America can do with his officialdom, then they can claim that there is some defect in the American protection rendered to American soldiers.

What America is seeing is is that its citizens are not treated with disrespect.

This has been a hallmark of all English nations.

It is a known thing that if a British or American passport holder—of whatever racial feature—is being harassed in any part of the world, then the concerned embassy or high commission will work overtime to see that their citizen is helped.

Can the Philippine government claim that they have ever done the same for their citizens all over the world? Can the ordinary Philippine citizen approach the Philippine ambassador or other diplomatic officials in the Middle East when they are under harassment there?

What the Philippine citizen is seeing is the unbelievable—in that the American embassy is taking deep care into the welfare of one of its ordinary soldiers, which is too much for the officialdom of the Philippines to bear.

It gives ideas to the local citizen over there about what their government and its officials owe to them.

When talking about equal treatment, the question of national level of equality comes up.

The lower level or higher level.

Let me tell you one incident.

A few years after India got independence there was the communist revolution known as the Naxalite movement in West Bengal. (Incidentally it was crushed brutally by the government. Many affable leaders were literally beaten to death in police custody.)

I read the following incident in a local magazine.

One young British girl with communist sympathies joined a small unit of the Naxalites.

The writer in the magazine says that she also fell in love with the young Naxalite leader. This may be disputable in that over here an understanding of companionship as apart from deep affection cannot be conceived by the local man.

It so happened that all of them were arrested and put into jail.

In the jail she—being a 'white woman'—was given a cot to lie down. The others—being local Indians—were made to lie on the ground.

When the lady came to know of this, she tried a hunger strike to force the officials to provide him with a cot. I do not remember what came of it.

Here again the writer of the article saying:

There was an anomaly in the rules made by the British to protect their own persons. They had written into the rules that when persons of European origin are arrested by the Indian police, they have to be given a cot for lying down. So the officials were forced to provide for the British girl with a cot.

Again he says: 'It took some time for the government officials to see this anomaly, and later they rectified it.'

Here again the rectification can be seen from two different perspectives.

One of English: Here rectification means that all are provided with a cot.

The other of feudal language: Here rectification means that none should be given a cot.

Here again the question comes up of why the English did not write down that all persons—including Indians—should be given a cot in the jail.

Here again the theme goes to the Indian feudal languages.

The officialdom has a natural disdain for the ordinary citizen.

If not properly attired with superlative attributes, the indicant words for the ordinary man are of the low level.

When this man is arrested he is like a menial servant for the jail officials.

If it is written down that this menial man is to be given a cot, it literally means asking the jail official to treat him with deference.

The British did not write: 'Do not give a cot to the Indian'.

It was for the Indian official to see that his countrymen are treated with concern.

Yet the British—with their uneasy understanding of the Indian systems—were very careful about distressing the Indian official too much, for they lived in another world where society was structured in a weird design.

Here it was the right of the official class to even beat up the ordinary man.

Here I need to point to the serial murder issue in the UK.

Had it happened in India it would have been a torment for the people in that locality.

Yet since it was prostitutes involved the issue may have dimensions—for they literally belong to the gutters, along with the poor and the destitute, unless they are rich.

Yet a police investigation would have been a real terrifying torment for the people of that locality.

In the UK police asked for information and around 10,000 persons called.

In India only the real idiots would call the police unless he or she has some direct interest in the matter.

Then comes the questioning. A number of persons would be rounded up, harassed verbally, mentally, and physically.

For the police personnel also belong to the servant-class mentality. They know no other method of investigation.

A few persons may even commit suicide as the humiliation of a police questioning would literally erase all right to self-dignity he or she may have built up in life.

Coming back to the Philippine example, one may see the words of 'white man' coming up continuously from the belligerent groups.

Now suppose the issue had been of a black American soldier being involved.

Here the issue goes back to how blacks are viewed in the Philippines.

In India white is a very much liked colour as against black—even in human complexion.

In all matrimonial advertisements much highlighting is given to the 'white' colour.

Even though the English expression for white complexion is 'fair complexion', in vernacular the word used is 'white'—and for dark complexion the word used is 'black'.

Now again how much the woman would have liked to be linked with black soldiers when white soldiers were available is also a moot question.

But then all white soldiers do not translate into handsome companions. Their nationality also has deep impact.

(Incidentally American blacks cannot be identified with any inferior groups either mentally or physically—such being the development an English environment has bestowed on them.)

Now if the American soldier involved was black and the American embassy takes the same interest in protecting him, the belligerent statements lose many of their sharp racial taunts.

But then there is also another thing.

If the blacks do not measure up to much in Philippine mood then will the lady involved make a festivity of the whole incident?

Here I am not belittling the seriousness of the crime if it has really happened, but only bringing out the farce of the whole hostility—which is marked mainly by racial issues, ideological vehemence, and moods of inferiority complexes.

Then comes the issue of what the Philippine soldier sees in an American soldier.

Can an American soldier feel at ease when the command is given to a Philippine officer?

Even a referring to an American soldier to another colleague by the Philippine officer can really spoil the attributes of the American soldier.

Yet the issue is not the same when Philippine soldiers are under American command.

Even though they will know that they belong to another inferior system, they will discern the positive differences.

Coming to the custody issue: Consider a Philippine soldier in similar circumstance.

Will he like to be in American jails or in Philippine jails?

If other things like proximity to his family and friends are not there, the Philippine soldier will fight for being in American legal custody.

I have seen many American films depicting the horrors of American jails.

I have also seen many films depicting Indian jails.

It is my considered opinion that a lot of many Indians would prefer living in the horrors of American jails than in the gutters of Indian freedom.

102. The Impending Suffocation

One: One South Indian businessman with a small-time enterprise in the Middle East told me that the English would be forced into recluse status in UAE social scenarios. For they will not be able to 'bear our culture, which is now the overwhelming force in the open areas'.

Two: A South Indian English teacher working as a lecturer in a UAE university—coming from Indian lower-middle-class parentage—told me: When you talk about England, you are talking about something that is on the verge of vanishing. In about 50 years' time there will be no England. It will be a small, insignificant state in Europe.

Three: Another thing he told: I have a few English colleagues. The lower staff here (Indian) see them as very elegant and refined. Yet these English colleagues of mine are not at ease with us. They exhibit a show of superiority; yet it is just a cloak to cover their (intimidated) inferiority.

Four: An article came in The Guardian: Who do the English think they are? Rather than belittling foreigners, the English should realise that their supposed moral superiority is a sham. Written by Peter Beaumont. It basically sees the English essentially as having a superiority complex—which is not in consonance with their small-nation status.

Five: There was news reported over here with a lot of focus that English schools were promoting the study of Mandarin (Chinese) in English as a means to get jobs in China.

Six: As I followed the serial killer issue in the UK, I came across this link: Forensic psychologists tackle UK serial killer—in which I came across the following lines:

However, Wilson stresses that psychological profiling can still be a useful tool when used carefully. Most serial killers have been young men—between 25 and 40—with typically male occupations that imply a high level of testosterone, such as mechanic, road worker, or builder.

Their careers often have no obvious direction—and so they have little prospect of developing a sense of self-esteem or importance in their work. They are often socially and sexually inept and carry a large amount of anger towards others, who they perceive as responsible for their situation, Wilson says.

Seven: Then comes the use of UK military worldwide—wherein they crop up a lot of complaints, despite being a fantastically refined army when compared to most other armies. The most significant factor would be the seeing of English soldiers not showing the same amount of obsequiousness to local officials as others around make haste to show.

Even though all these tibbits may seem unconnected, there is a link between all of them. When I managed to envisage them some more than 15 years ago, these were all simply in the arena of hypothetical scenarios.

Actually in essence the undercurrent of all this exists in the English language and the social communication it enables—a very soft linking of human beings that makes it most easy to interact and function.

When this system is in superior place, everyone can function.

The moment this system goes under, immediately this very simple system becomes a grating irritation to others—both superior and inferior.

The superior feels intimidated by the lack of tedious reverence he perceives in all words and actions.

The inferiors feel that certain persons of their own social status are trying to exhibit a superior aura and mood.

All items I listed (one to seven) are really connected by a few unique words.

How can an Englishman or woman work along with a lot of other-language persons from feudal-language nations when the common language of interaction is not English but some feudal language?

Each action and word that comes from the others for the Englishman to do would have to cross an extremely strong wall of inhibiting force.

For as far as the Englishman is concerned, he would not discern anything wrong or irritating or immoral in his actions and words.

Yet once the meaning of other-language words dawns on him, he would find himself in a real quandary of whether to debase himself or not.

Here it is not a case of solitary debasement, but a case of all understandings changing remarkably.

England had an ambivalent international experience.

One that of Englishmen living in colonial nations and other nations—wherein they found that they can mix with the local populace only by keeping an inner area for themselves wherein they couldn't allow the natives to enter.

For if the others entered here, then their own easygoing social relationships would get splintered.

The other experience was of the Englishman sitting at home in England and visualising the world from books, writings, talks, videos, and also from interaction with persons from other nations.

Here the experience is a totally different one.

Nothing of the reality gets filtered in—for any sentence, any word, any relation, and any other connected item loses all its frills and denuded sentences and senses in an English mood only gets through.

There is an essential truth to be imbibed.

That the world was in English hands not through any endeavour of the English army, but by the effort of immense persons from all around the world who assembled under the leadership of persons from England.

Herein itself lies the magnificent mistake in using English soldiery in other nations.

The supremacy of English aura lies not in its arms or soldiery, but in its systems.

The English leadership—when they dismantled the colonies—made the grand mistake of handing over the colonies to the same group of persons whom they had displaced and vanquished.

These crooks naturally are making up for the lost time.

The tragedy here is that the Englishmen also are not very much aware of where their essential superiority lies.

When taking item two: It comes back to the popular song: There shall always be an England, and England shall be free—————.

Well persons who have not been able to discern why England is different from Europe have sort of duped the nation into believing that England is part of Europe.

Actually England is the place which withstood the onslaught of Europe for a thousand years—and still managed to survive and subdue.

Item three: When Englishmen need to function with feudal-language equals—with a lot of subordinates from the feudal languages—they will essentially feel a sort of excessive submission being obtained by their feudal-language equals.

They may not be able to finger out why it is so.

For in their language there would be no understanding why this subordinate is to show so much servitude to the other man.

Moreover when they have friends or relatives who work in the same profession as these feudal-language subordinates, a distressing feeling can come in.

There is then a need for a special enclave where the original social relationships can be fostered.

Item four: There regularly come articles in the Indian newspapers on the theme that England still is not aware that it is a small nation.

Naturally the writers of these articles belong to the upper middle class or upper class—who naturally have an immense lot of Indians under them in feudal submission.

England is only a minor fraction of many other nations' geographical dimension.

The language code over here adorns big with superior words, while small is packaged with lower-level words.

Now to think of an ordinary Englishman coming and addressing even a small-time Indian official with a poise of dignified politeness is in the realm of the impossible for the local Indian to duplicate.

While an ordinary Englishman may dare to address Tony Blair as Mr Blair, this very minor thing—possible for the smallest man over there—is in the realm of the sheer impossibility over here.

Addressing a Manmohan Singh or a Vajpayee with a similar stance is not possible—for there is no similar route in the local languages.

In the vernacular over here all communication is one-sided.

The same feature would be there when English men work in Russia, Turkey, Asian nations, Africa.

It all depends on introduction. How England is introduced.

If the introduction is as a small insignificant nation, the English stance would seem most comic.

If the introduction is as a major power, the simple English stance would provoke reverence.

Item five: Studying Mandarin to manage China is a mistake.

Englishmen should manage with English. He or she is safe, and the social environment becomes healthy.

Remember the Opium Wars; it was not really a war for selling opium, but for enforcing the English stance of communication.

Formal historians may have missed this point.

When England and America strove to arm the old communist China with technology and education, they should also have understood what they were feeding.

It was and is essentially an epitome of feudal communication systems.

The problems that existed there were not lack of technology or that of lack of education.

The problems lie in their communication system.

What the English West should have focused on was the correction of this.

There is no need to encourage systems that carry dangerous social codes—which can later gather strength and come after the benefactors.

Item six: I was following the serial murder story.

I was fascinated by the wordings that I have quoted above.

The mood that is seen in these lines is actually a real replica of the Indian social mentality.

Over here the commercial drivers are seen by the middle class, upper class, and officialdom as real repugnant sections of the society.

The words used for them by the police, officialdom, teaching class, and similar groups are of disdain.

Some persons work for some time in this profession, understand the suffocating social aura connected to it, and move out.

Others feel comfy with it and exist as a newly emerging caste.

Moreover it is a reality over here that men from suppressed social classes over here are socially and sexually inept.

For the (indicant word) power is an essential aphrodisiac over here.

Lack of it very, very fantastically causes sexual ineptness—and also women (wives included) see no enjoyment in submitting to timid-ified men.

The sense of the words seen in the psychologist's article seems to suggest similar moods emerging over there in England.

What amazes me is the frank way it is suggested—signifying that over there also society has sieved out persons to exist in a particular profession which is seen as debased.

Moreover these persons are seen doomed to get contained in this level for eternity.

This according to me is the starting point of caste system—which has its codes of creation in the language.

Is the Indian social mood spreading over there?

It need not mean that Englishmen speak feudal languages, but the mood that it creates is ticking over there.

In actuality the meanness of the words is of much more debasing power than many racist words like 'nigger', etc.

Item seven: the essentials have been discussed above.

This reaches us back to item no. four: In all its international endeavours the UK is missing one item.

The essence of English superiority is not that they conquered a great part of the world (they did not—*the world literally swam into their possession*), not that England always wins the last battle, not that it is a financial power, not that English citizens have a natural feel of superior self-confidence, not that Britannia ruled the waves, not that what the RAF acted out during the Battle of Britain was a sort of surrealistic sporting passion (the same spirit I have seen delineated in The Scarlet Pimpernel) which in any other nation may be described as pure idiotism and childish daring, not that English townships are considered to be clean and tidy, not that English social behaviour is nice (yet seen as irritating when seen from certain anomalous social positions in other nations)—not in any of these things; but in the why of it.

What has to be defined and projected is the essential difference of English social communication that makes all this a reality.

And why England can still take the leadership to bring in this positive input to other nations—not with guns and mortar, but by capturing the popular focus of leadership in untidy nations.

What is required is a sense of invincible courage to say that English systems are better.

103. The Tragedy of Being Saddam Hussein

There shall be a haste to arrange a short shrift and a long jump for Saddam Hussein. Whether it is a befitting departure for a person who had the attributes of handsomeness, leadership, and focus of power in him may not be decidable from a this-worldly perspective alone.

If this man was of noble attributes—which came in combination with a vicious destiny—then there are other arenas to be searched for the reasons of his emerging tragedy.

In many ways all leaders of negative social systems are doomed to be despoiled by the requirements of their social systems.

Even Napoleon and Hitler—despite exhibiting grand mental stamina—remained in the clutches of their social systems.

They could come to power and maintain it only by playing out dubious games that were naturally required by their social systems.

Napoleon may be called a genius in administrative reforms and in natural leadership. Yet he could whet these qualities only by an enduring appeal to mass emotions that fringed on dangerous themes.

The same can be said of Hitler, who doubtless had qualities of understanding the essential requirements of German language codes and connected social passions.

When he played the game correctly, he came to power. Yet the same codes held him to ransom. He could not leave it and take a newer stand.

I do not know much about Saddam Hussein. His army did a lot of atrocities, it is said. It is possibly true.

He acted on moods of vengeance when he was targeted for assassination.

If it is military atrocities that categorise him for the long jump, then the administrators of many other nations—including Pakistan, India, the Philippines, South American nations, and many African nations—also may have to be given the facility for the long jump.

If it is that he personally gave command for the military atrocities, then there are moods that can only be understood from the undercurrents of the local social codes.

These things remain outside the parameters of English understandings.

The reality is that if Saddam Hussein has shown villainy, the reasons may be in the vicious social system of Iraq.

Saddam may be only one among a long list of administrators there who may come and go; yet the essential manner in which they run the nation may have a sameness which can be discerned only by studying this nation's long—very long—periods of history.

After Saddam is gone, will Iraq show a change in its social codes? I doubt. It will repeat.

The new leaders—either as dictators or as groups—essentially will function in the same manner; maybe with a little more refined cunningness.

The leaders can only exist in a particular area decided by the language.

Maybe individual leaders may show personal peculiarities; but they all will be confined inside large parameters of common thought processes and emotional triggers.

What is the English nations' mistake here?

America has over the years been a champion of individual freedom and a nonsense called democracy.

The shallow intellectuals of America see democracy as something they have produced from some American machinery that can be sold to other nations at will.

Being a nation devoid of long historical and administrative experiences—that should have naturally given them the present-day administrative and scientific advances—they have been misled to believe in some sort of magical formula in them that has made them reach the height.

Actually America is not a nation that sprung out of sheer vacuum one fine morning when George Washington and his Yankee Doodles arrived with the Stars and Stripes.

It was a nation that literally used all English experiences of immense centuries—along with the lessons of fascinating and unique political experiments that took place there.

England itself was given much international inputs by its colonial experiences, which were imbibed after a lot of scrutiny and filtering by the various inbuilt institutions that did the functions of checks and balances.

Now America is devoid of this essential input.

What this creates is a scenario wherein America is led by persons who are academically brilliant—yet with near-zero understanding of international people's moods.

A few years back I did see the Senate questioning of one of the senior persons in the US administration.

The finesse with which she answered the various questions was of brilliant levels—reminding me of senior administrators of Indian administration who are terminologically correct and superb.

Yet international relations cannot be confined to the shallow terminologies of the academic subject called Politics and International Relations.

This shallow subject does not detect the other emotions that move human emotions and focuses of emotional appeal.

I am saying all this to say that whatever happens in Iraq will repeat—maybe with more viciousness.

Why should the English nations taint their conscience with terrible things that will be done by the traditional leaders of these nations?

Be it India, Pakistan, the Philippines, Russia, China, South America, Vietnam, Sri Lanka, African nations—keep a sharp distance from all contending groups.

Even in South Africa the issues are more complicated than mere colour issues.

Supporting any group in any of these places can be—in the eyes of God—a most sinful act.

For they all are reacting to emotions and hurts that cannot be detected from English.

Moreover the passions and charisma that exist in these places are all with certain diabolic characters.

Thinking that all these things can be beaten flat into a universal sameness using a very feebly understood stick called democracy could be the height of folly—of historic proportions.

104. Muthappan

I am writing here on a phenomenon that may initially seem to have no connection to the general mood of my other writings. Yet there is a link, which may become visible later—much later.

It is my experience with a phenomenon which may be described as of the supernatural. Am I superstitious?

I think not.

It is about a being or entity called 'Muthappan'. The name itself may seem very primitive when seen from English; it is connected to the local vernacular.

When I start describing it, it may seem like the black magicians and medicine men of tribal Africa I used to see in the Phantom comics during my adolescent years. When I first heard of this entity, this was the very feeling that I had.

I first came across this entity in the small south Indian town of Cannanore, in north Malabar.

To describe it: A man starts dressing up in weird tribal attire. There is a headgear made of colourful materials. A large lip-like fitting on the mouth area.

To the accompaniment of chenda (tribal drums of the locality), this man then starts moving in a peculiar rhythmic manner. Then there is chanting of certain words.

In the very front of our eyes this person changes into another personification. His voice is changed entirely from the original man. There is fire (a lamp) in front of him.

Though there are many temples where this ritual is enacted with precise decorum, I was very much impressed by this ritual in a small temple at the Cannanore Railway Station.

When the person has changed into the new being, people stand in a line.

As one by one they approach Muthappan, he takes the token amount they have in their hands—and then he utters words which are very, very uncanny for their precision in connection to the person in question.

He remains in this form for around four to five hours.

There is no unnecessary shouting or other distracting actions on his part.

Persons ask him questions on themes of distress or interest to them. He looks into the lamp and answers with supernatural precision.

When I first saw this entity in this temple, he was doing his ritualistic dance—to the tempo of sharp and piercing chenda beats. The people around him did not seem very impressive.

Then one day—just to tide over the boredom of the moment—I also stood in the queue.

The moment I gave my hands to Him, it became a moment of shattering change.

What he said in a most casual manner was with the most shocking exactitude.

No scientific instrument or gadget could come near to it in exactness.

Over the years I have found that this is a near-supernatural phenomenon continuing with supernatural exactitude.

He does not narrate one's complete destiny—past or present. It is more or less addressing of specific points.

People do think that the spirit or soul or some other supernatural being comes and enters the person who is in the enactment.

Actually differing persons do the enactment on different days.

In the temple where I do go, this ritual is conducted once every week.

I am sure that something is taking over the person's personality and a new personality comes into charge.

But it need not be that of a spirit coming through the air in invisible form and creeping inside.

It seems to me a case of the chanting activating the other program/software/spirit and disabling the original human software program.

Here I conclude. For I may come back with another side of this phenomenon from another direction.

Standing on a different frame of reference.

105. The Timer, the Knell, the Codes, the Encryption

There are four of them. One o'clock high.
They are coming around. Watch 'em.
Too bad. It's six o'clock up, coming in. Better watch, chief.
B-17 in trouble at two o'clock. Watch it.
There's an engine on fire.
There are two more diving through the 94.
Three planes at nine o'clock, coming around.
Keep your arm aboard.
Coming around at ten.
Watch it, Chuckee. Keep your eyes open.
Breaking in at eleven. Breaking in at eleven.
I got 'em.
He is coming around at ten o'clock.
I don't know.
Two at two o'clock.
Watch him, Scottee.
I got my sights on him.
Check out at seventeen, Chuck.
Three o'clock.
Motor is smoking.
Fire at tenth.
They are coming around.
—10:30, up for a —.
B-17 ——— at three o'clock.
Come on you guys, get out of the plane. Bail out.
There is one already come out of the bomb bay.
Ya, I see him.
There is a tail gunner coming out.
Watch out for the pilot.
Keep your eye on them.
See any parachutes falling?
Parachutes?
So far at nine o'clock.
Eight men still in that B-17.
Come on, hurry you guys, get out of there.
Come on, bail.
So far three more chutes.
Flak.
Eleven o'clock.
Fire six a.m.
Heavy one-oh-nine at three o'clock.
— — —
Can't see him.
I am on him.
Come on, you son of a bitch. I got him.
————————
He got him, chief. Boggy, where is he now?
Damn it, don't yell on the intercom.
Fire at ten o'clock.
Watch those two ———, they are coming in.
They are coming in ———.
Get that ————————.
I———— is much possible.
Watch that fighter coming in at three o'clock.
It is coming in after all. Pull her up, chief, pull her up, hurry.

The lines given above are from the real scenes of air battle—the words of the crew of Memphis Belle, the famous bomber plane of the 8th Bomber Command of the US Air Force during the Second World War as they went to fight over Germany, flying from England.

The lines are what I could decipher from the tough accent as seen in the documentary film on Memphis Belle. There may be mistakes.

The British-American side won the war. The crews of Memphis Belle were brave, no doubt. They were possibly resourceful, daring, and much else.

Yet the Germans—were they cowards? Lacking in intelligence?

To presuppose that only the English side has positive mental bearing would amount to some sort of prejudice amounting to pure stupidity.

Yet there does exist a very visible streak of winning consistently with the English side all over the world, historically.

A very visible imagery can be seen in the dialogues given above.

From English, it is most ordinary sentences that are extremely natural to the circumstances.

Yet there is a very vibrant difference. What is it?

It would be very easy to understand what I am hinting if I say that if the same lines and sentences are used by the soldiery of many other nationalities—including possibly the Germans—instead of shooting at the enemy, there would be a very volatile environment inside the plane wherein they would possibly shoot each other.

The easy manner of interaction seen here is a sheer impossibility in many languages, including Indian.

Maybe what I have said here is not new to readers here, for I have mentioned it many times in this forum.

I was watching the Steven Spielberg serial Into the West.

The direction and production are superb—as good as his other serial Taken.

My daughter—who naturally had a pro-English stance—was visibly shaken, such being the force of the scenes on the TV screen.

The terrible white men bearing down on helpless Red Indian settlements and massacring them with stupid ferocity was simply awful to see.

The scenes shown did have, no doubt, much links to real happenings in history—much better than the movie by Richard Attenborough Gandhi, wherein unreal understandings were superimposed as historical reality.

Yet going beyond the movie, there are certain undercurrents that may be extracted from history with regard to Red Indians.

My own understandings about Red Indians and their decimation are very limited.

I remember the first time I came across this massacre factor during my early childhood.

It was in a Phantom comic in which the present-day Phantom visits a Red Indian ghost settlement wherein he is given a rousing welcome as the legendary hero (actually his forefather) who once saved them from a ferocious American Army attack.

My own observations come from varying sources imbibed accidentally.

One of the major understandings I had was that when the British handed over the American colonies to so-called freedom fighters of America, it literally heralded the destruction of the Red Indian tribal setups.

For I believe that if it was British rule continuing, then there would have been better accountability.

Also I think that the British did give some sort of statutory protection to Red Indian settlements. I do not have real information on this.

The second observation is not confined to the Red Indians—in that everywhere in the world the English-speaking communities did forge ahead, in spite of them being outright foreigners to the geography.

Though I do not have information, I am sure that the various Red Indian communities would be self-destructively competing with each other.

When seen from an outside perspective, all these bickering may be for simple and stupid reasons.

Here again I come back to my ancient theme that if the languages of the Red Indians are dissected and studied, one may clearly see the codes of self-destruction embedded in them.

It is not that they are unintelligent, innately given to self-destruction, cowards, unfaithful, and such.

No—it may even be seen that they were intelligent, brave, and faithful.

And the English sides may have persons of cowardly disposition.

Yet they won. Why?

It is because the Red Indians were to function as per the codes of their languages—which would simply move them to defeat when they came into confrontation with a software program that was simply superb in action and reflexes.

I do not know anything about the Red Indian languages.

Yet from the serial of Steven Spielberg I chanced to see certain things—real or from the screenplay writer's imagination.

The language of the Red Indians is being tried to be understood in English.

Yet Red Indian languages are simply not the translations of English, and vice versa.

Both are simply apart and do not have much common points.

The emotions in the two languages differ to the point of there being no points of correspondence.

What then comes out of trying to decipher emotional information in one language from another simply gives crazy understandings.

Yet only persons who know both may see the impossibility of the scene in its clearness.

One of the few things that I did notice cursorily is the term 'elder brother'.

In many languages this is a very powerful word—not a simple meaning of one's brother who is elder.

Then I did notice the propensity for elder men to be in positions of social prominence—like that of wise old men.

This also is a very powerful position.

Both these terms do point to a feudal language system.

Feudal language systems gnaw the individuality of various positions of people in the society—who in turn also gnaw at the system and the others in prominence.

Moreover all positions are in a state of dynamic equilibrium of mutually competing persons whose egos are in a state of ever-readiness to burst out.

Another very visible thing is the way the American army leaders are being easily irritated by the Red Indians for seemingly innocent words and actions on their part.

It is true that the serial does try to portray many incidents as sparked by mere misunderstanding of words and sentences.

It is not as simple as that.

People used to English systems can very easily get very, very disturbed by a lot many words and usages in feudal languages; yet what insulates them is the fact they cannot understand the words.

Yet persons who live in the same social system—like say a Brahmin or an elder person, etc.—when he or she hears a wrong usage by others in society can become very, very angry and wicked.

What they then try to bear down on the other would be a real murderous attack.

For much less there is periodic burning down of entire villages in India—going on even now.

Even the words of a Red Indian leader describing an American officer as 'young man' may not simply mean 'young'—it can have meanings which may be very, very demeaning, the sense of which one cannot understand and continue to live in the same manner.

Is what I said understandable? I am sure it is not.

What then transpires is that the American side is not very much more powerful or intelligent, but they functioned in English; while the Red Indians fought them with courage—yet enwrapped tragically in a feudal-language social machinery which came encrypted with a timer of self-destruction when it confronts a superior software.

What happened is not simply an issue of misunderstandings and wickedness, but the steady working of anomalous lines in social and language programs.

What I have desperately tried to delineate here has much bearing on current-day global happenings.

When powerful persons from feudal-language nations take over institutions in English nations, there is a timer ticking.

When English armies go into un-understood social systems with the same nonchalance as of entering other English nations, again there is a timer ticking.

When English nations go in for economic empowerment of dark social systems—with the grave misunderstanding that an input of money, education, and technology is going to improve the lot of the society there—again a timer is ticking.

The timer may be set to set off the knell—not a tinkling bell.

For society in these systems is eternally hijacked by a few persons who simply exist in the vantage point for receiving all the benevolence coming their way.

They simply become more empowered and can manage their slaves better—with not only rhetoric, false philosophies, buffoonery, and gimmickry, but also with better technology and a foot in the English West.

106. Quality of Knowledge

Many, many years ago, when I joined the state syllabus schools over here in my 5th class, I came across a story in the vernacular language textbook. It was a story the underlying sense of which I couldn't grasp at that time. I do not think even the teachers had any idea of what the story was imputing.

It was a simple theme. It goes like this:

Many years ago a man was going through a far-off town. He saw a man selling mangoes which were very sweet. It was a strange thing—for it was not mango season.

He lingered around, and when the seller was free he approached him. The seller was a lower-caste man. Yet he was doing brisk business and earning much money.

The man was obsequious to the mango seller. The mango seller took him and gave him food.

When the mood was friendly, the man asked the mango seller how he was getting the mangoes when there were no mangoes in any area around.

The mango seller asked him to stay with him—which he did. He turned into an obedient man to the mango seller, for he knew that this man was in possession of a highly potential business secret which needed to be grasped.

After a few months of servitude the mango seller became very affectionate to him.

When this was the mood, the man again inquired of him as to the source of the mangoes.

He was asked to accompany him in the night. At night he was taken to a nearby mango tree in the same compound owned by him.

The mango seller had with him a bucket of liquid. He poured this liquid under the tree, and then went into a meditative mood and started chanting a mantra.

Then they came back and slept.

In the early morning the mango seller woke him up and took him to the mango tree. It was full of ripe mangoes.

The man was truly enraptured. He begged him to teach him the mantra and the technique.

The mango seller told him thus: I will teach the method and the chanting. Yet there is one promise I will extract from you for this.

When you learn this art you will become famous and make money—for you belong to the higher caste.

There will come a time when you will be enquired of as to who taught you the technique of making mangoes in the off-season.

Then you need to mention my name in full; do not hide any part of it even though it will display my lower caste.

This is the promise I need from you.

It seemed a very meagre fee for getting such enchanting knowledge. The eager man promised as required.

He learned the method. He bid farewell to his guru and went his way.

As foretold by his guru, he became famous and rich by means of his superhuman capability in regard to making mangoes.

He was invited to many functions and he was part of the higher social groups.

One day during a sumptuous luncheon he was asked the same question which had been foretold by his guru.

He had no qualms in saying to the exalted personages around him thus: My guru was a very great Brahmin!!

The moment he said it he could feel the aura of supernatural attributes vanishing from him.

He had lost his capabilities. His chanting was again mere words with no encoded power in them. The curse of his guru!!!

This was the story. What was the intended moral in this story is not known. It is possibly on the theme of honesty and shallow ego—or maybe on gratitude and such other things.

Yet many years later when I remembered this story I did find a strange resonance with another theme of much wider implication—and unconnected to the original moral issues.

It is an issue which may not exist in England; yet feudal-language nations like India are cursed with this factor.

To elaborate on this theme, let me tell about the carpenters of this place.

Traditionally they have been skilled in their vocation that came to them as family vocation connected to caste.

There is immense woodwork in immense houses, temples, palaces that can give tribute to their refined skills.

Even certain books on Vastu Shastra (art of architecture) may have connection to them and their intellect.

Yet by caste they were low. When being low they are enwrapped by lower-level words.

Then a very powerful aura perches on their words also.

When they use lower-level words to others it has a very powerful crippling effect on the other person (especially if he or she is trying to display superior attributes)—and this is very much perceived by the others in society.

Yet to their social superiors they are innately trained to be obsequious.

Now Brahmins were the superiors in traditional society. They remained as the repositories of ancient wisdom.

Naturally architecture—which in those days was very much dependent and connected to carpentry—was also knowledge and wisdom.

So it is only natural to suppose that the Brahmins would send their children to the carpenters to imbibe the intricacies of that art which was capable of building beautiful structures in wood.

Yet they did not; they would not. No Brahmin in the right sense would do that. Naturally there may be exceptions to prove the rule.

Why did the Brahmins not want their children to learn such a fine art? The reason may seem silly to the English mind.

The Brahmin children in bygone years were to be kept in the pedestal of the feudal language by the lower castes.

This in itself was to enwrap them with a very powerful social aura which was to give them very commanding powers in the society at large.

The very presence of a Brahmin child was a most auspicious thing in the right setting. It naturally had a very positive impact on mind and mood.

The very looks of this child—who never had to bear the taunts of the lower-level words—would be different from the others.

In feudal language giving knowledge/information connects persons with a powerful guru–disciple link; the former asserting his rights and claims through the use of appropriate encasing words.

If this child were sent to be under the lower-level carpenter class and made to accept them as sort of gurus and superiors, their lower-level words of address and referring would very easily erase the aforementioned aura.

For these lower-level words used by social inferiors have a more powerful impact which can override the power of the positive aura the child was bearing.

Now it so comes about that knowledge comes with an aura in feudal languages.

When one admits to a particular knowledge, immediately the society associates it with the quality of persons who are in possession of it.

It so happens that people do not want to have knowledge that is associated with inferiors.

Certain knowledge is superior and certain are inferior.

I hope I have input some ideas on the story I gave above.

The very moment he mentions his guru's name, the other persons in the exalted society would perceive a scene of him being in servitude in the language of a lower-caste man.

This scene would also enwrap this man in a most negative aura.

His claim to social heights would be the claim of the despicable.

Now let me continue.

When the British came to India the reality was that most of them were not of comparable wisdom/knowledge/information to a learned Indian.

For example when one compares the amount of wisdom an erudite Brahmin of those times was in possession of, it may be easy to say that very few British men who came seeking adventure and fortune could measure up to them.

Yet what was the problem?

The problem with Indian scholars was that they were a burden on their society at large and very little of their information was of any use to most people.

For the moment one person is acknowledged as a learned man he becomes the focus of 'respect'.

This respect is actually a burden on the others.

Yet since this respect is the motive force in social dealings and of law and order, it comes with warmth.

People feel a glow to be near it.

Yet for the learned man his scholarship is something of a possession to be protected from others.

He will not share it. Only a fool would do so.

For the moment it is given the other man comes in possession of it.

The potential difference that the difference in wisdom levels had created would be lowered; respect also comes down.

It is inviting social suicide.

Knowledge, wisdom, learning—whatever way you name it—is held up by the possessors and used as a sort of beating stick to discipline others, and not to enlighten them.

In modern days it has come to pass that in many areas in India the Brahmin child is made to sit with others in schools and to bear the same level of language as of others.

The teachers have become more brutish; most belong to the lower castes.

The exquisite aura in looks and physique of the Brahmin child has vanished.

Naturally in all public offices also there is reservation to public appointment.

Persons with few claims to quality adorn and desecrate these posts.

The general public end up at the lower language levels of mean mental moods.

It has despoiled the nation further.

Yet during the English rule the theme I mentioned above was fully getting erased from the nation.

What was then being introduced was something entirely alien.

Now the old evil mood is back with a diabolic vengeance.

107. Macaulay and Bollywood: Dispellers and Distributors of Poison

When the East India Company was ruling India, there was an intense debate as to what was the medium of education for the Indian population that should be supported by the government.

There were the 'orientalists' among the English officials who saw a lot of intellectual inputs in ancient Indian literature and sciences; they were of the conviction that Sanskrit and Arabic were the best suited for the Indians, since these languages were in consonance with social and cultural standards of the common man over here.

There were others like Macaulay and others who took the vigorous stand that Indians should be given a chance to imbibe the English language and connected knowledge.

Macaulay's Minutes on Education was a very profound argument for English. It won the day, and English was implemented by the East India Company.

Yet support to Sanskrit and Arabic schools was not withdrawn; education in other vernaculars was not given financial support. (It needs to be noted here that in Indian schools it is taught that the British taught English to the Indians to make them slaves and fit for working under them.)

There is no need to emphasise that this was to change India like nothing else.

Yet English was a tool that the political leaders of nationalistic India did not want in the hands of the common man.

For they existed on the pedestal of the feudal languages.

If English came, then Gandhi-ji becomes just a Gandhi or a Mohandas. Pandit-ji becomes a mere Nehru; it reaches down to the lower edges of the Indian mob, wherein every single minuscule leader loses his grandeur.

Moreover if English is imbibed by the common masses, the whole feudal structure of the Indian social landscape vanishes and a social plateau replaces it.

The individuals in the higher echelons of society simply arrive at areas where the common masses can compete with them.

When the British Empire was dismantled and the geographical area now known as India (actually around 650 independent nations, many of them with direct treaty of support with the British Crown) was handed over to a handful of individuals of doubtful capacity and quality, the nation simply was redirected from its carefully chosen course.

The first thing that was done by the new Indian leaders (of dubious commitment and doubtful honesty) was to dismantle English from its role of illuminating the Indian masses.

A most cunning education policy was introduced wherein three languages were made to be studied. The first was Hindi, the so-called national language. Second the state vernacular, and third English.

In most states English was so demoted that only children of the rich or government officials could afford its study in costly private schools.

It was to create a class of English-educated persons from rich parentage and an immense lot of no-English-knowing persons who were to end up at the lower edges of the social spectrum.

Later a minor percentage of them were to corner government jobs, since in course of time political parties strove to remove English from public administration.

Public administration became a core of horror wherein pure feudal attitudes came to the fore.

All over the nation Hindi came to be taught at central government expense.

Here it may be remembered that when India became independent Hindi was a very poor language with a lot of feudal-social-structure literature.

Only around 22% of its speakers at that time were literate—meaning that actually this 22% only could be really statistically relevant when language knowledge is reckoned (thus making it irrelevant as a national language; for there were other vernaculars with a very higher literate population).

This Hindi education at government expense had a beautiful fallout for a minor group of splendidly placed individuals. They were the Hindi filmmakers.

Their films now had an all-India audience. Money from all over India gathered in their hands.

In many south Indian areas there was talk of 'north Indian' looks which were identified with the chocolate looks of the Hindi actors—extremely fair, whispers of green above the upper lip and on the chin.

The very word Bollywood is a very cheap imitation of the name Hollywood.

Yet when one went to Delhi and Bombay one simply couldn't find such figures on the roadside.

Everywhere in India actually the rich—who lived in splendid 'reclusivity' from the common crowd—did have exclusive looks.

Now as is happening in all feudal-language nations including China, a few persons stand in vantage positions and get strangling command over the rest of the population.

They possess a sort of power which is not conceivable in an English nation.

Hindi film producers also are in such a diabolic position.

They exist as—or at least have a claim to being—Indian cultural leaders when actually they are cultural despoilers.

Now Hindi has continued its ugly course to spoil English.

Delhi and Bombay media promote a sort of English which they claim is Inglish—a malignant infection on English with Hindi.

Beyond that the infection is fast spreading to other areas.

Earlier times when children viewed such international English channels as Cartoon Network and Disney Land, English programmes were exclusively seen.

Now both Cartoon Network India as well as Disney Land India compete to provide more and more Hindi and Tamil programmes interspersed among their English programmes.

It thus happens that children who watch these channels to imbibe the English spirit are bound to end up with an unwarranted imbibing of Hindi and Tamil social scenery.

Then there is the horror of horrors: both Cartoon Network India as well as Disney Land India are dubbing many beautiful English cartoon characters as well as movies into these languages.

Only a discerning person can see the debasement that is happening to beautiful English cartoon characters who had illuminated the imagination of immense children.

It is terrible to see the manner in which both cartoon characters as well as real actors get dislodged from their positions of refinement and splintered into varying positions of feudal structuring.

It boils the mind to see these fascinating persons being at the mercy of untidy persons with nasty minds who poke in words and sentences of horrific standards into their mouths.

Characters that existed on a level of equal dignity are made to bear the ugly twisting of contorted languages.

Lord Macaulay was not rich; he had meagre means to recurring income.

Yet when one sees his commitment to intellectual honesty one is really humbled.

He was risking a grand job that could accrue to him both position as well as income.

Yet the gods stood by him.

His real tragedy would be that most of the natives to whom he intended to lend the halo of English would themselves stand in opposition to his schemes.

Till recently there were many communist leaders in India who used anti-English as a theme song for political mileage—for them otherwise also English was a threat, as English would have liberated their own followers from their clutches.

Yet it was only a stark reminder of uncanny oriental doubletalk to see that most of these communist leaders with financial acumen send their own children to English nations where they took citizenship—belying communist propaganda that nations are untouchable capitalistic nations.

The huge number of dumbstruck communist followers simply crow with happiness as their own leaders plan their eternal subjugation.

I had not read anything directly by Macaulay. Recently I came across his Minutes here.

I am simply fascinated that many of my understandings stand ratified by him some hundred and seventy-five years ago.

I am quoting from Macaulay's minutes wherein he is seen ready to relinquish his position if the government were to stand by delinquent logics:

QUOTE

If the decision of his Lordship in Council should be such as I anticipate, I shall enter on the performance of my duties with the greatest zeal and alacrity. If, on the other hand, it be the opinion of the government that the present system ought to remain unchanged, I beg that I may be permitted to retire from the chair of the Committee.

I feel that I could not be of the smallest use there—I feel also that I should be lending my countenance to what I firmly believe to be a mere delusion. I believe that the present system tends not to accelerate the progress of truth but to delay the natural death of expiring errors.

I conceive that we have at present no right to the respectable name of a Board of Public Instruction.

We are a Board for wasting public money, for printing books which are of less value than the paper on which they are printed was while it was blank; for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology; for raising up a breed of scholars who find their scholarship an encumbrance and a blemish, who live on the public while they are receiving their education, and whose education is so utterly useless to them that when they have received it they must either starve or live on the public all the rest of their lives.

Entertaining these opinions, I am naturally desirous to decline all share in the responsibility of a body which, unless it alters its whole mode of proceeding, I must consider not merely as useless but as positively noxious.
END

(It may be noted that Macaulay, though a Christian, was not amused with the antics of the Christian religion—including the Indian version of it.)

The personnel who work for bringing out Hindi and Tamil programmes in the aforementioned internationally acclaimed TV channels are really working for the devil.

They are spreading poison to an already impoverished populace.

It only befits to say that they are accursed.

108. Multicultural Contributions: How Much Can We Withstand?

What evansthespy is focusing on is an issue that was fully clear to me years and years ago. I may even say that it was not a difficult thing to envisage.

I deeply regret that England is changing. Yet it can't be otherwise. For England carries a guilt conscience for certain things where actually England should have been proud of.

England and the English live in a very soft world, imagining all sorts of guilt for all sorts of debauchery going on all round the world since times immemorial.

Everything about England and English is the very antonym of what is most of the rest of the world—mainly the so-called exploited nations.

Multiculturalism cannot work, as it simply means allowing malicious cultural inputs to subdue English systems.

As for slavery, what England did as to abolishing it was an event with no parallel in the history of the world—taking upon itself the task of compensating the slave owners as well as using the Royal Navy to patrol the high seas for arresting the slave ships.

All nations had slaves; only when the English started having slaves was the public conscience touched.

I can assure you that a thousand times more terrible thing cannot touch a person's heart in most so-called newly liberated nations.

Slavery is a living reality in many places—including India, ancient, medieval, as well as modern.

Most of the slavery in most places functions under different nomenclature; that is all.

As to immigrants, there is a grave error in immigration laws.

England can at best afford a few hundred legal immigrants a year—taking into consideration the smallness of the geography—or else the simple English cultural systems shall be overwhelmed.

I may even suggest that malevolent cultural inputs can create severe mental problems in the native citizens; where again they may simply get a guilt conscience of being racial or having inferiority complex, etc.

Actually most persons in Asia and Africa—and also East and possibly West Europe—may aim to converge on England in the next fifty years unless some intelligent measures are taken.

I know of persons who simply want to deliver in an English nation so that they naturally become the relatives of English citizens.

England simply cannot exist with malevolent cultures.

I have fears that within years the public administration will get corrupted—if it is not already so.

Talking of change: well, if England were to experience all that is beyond its shores, it would not be just like a rollercoaster ride but a sort of celestial collision.

I know that my saying all this may seem preposterous.

It is partly intellectual inputs; partly my sense of gratitude to England for its historical activities; and partly my feeling that England should continue to exist as England has always been.

Otherwise there would be no more sensible place left—for in all other places pure diabolism has been left loose.

I beg your pardon. Yet I must say it is all in the language codes.

109. Envisaging the Future: Enlarging on Evansthespy's Misgivings

Perceiving the Future

When the Y2K issue became known, I happened to contemplate the clever encodings inside it. At a superficial glance, it was only a deficiency in computer programming—to be addressed at a competitive tariff by using low-cost computer professionals from developing nations.

Yet the whole event could be visualised from a wider spectrum and from another dimension. At this level, Y2K was a very clever program which had the codes to redesign the very face of employment in America.

It was to bring in low-cost computer professionals to America, arm them with immense information, financial acumen, and also insights into the American business world. Vigorous changes were to come about in international financial balance.

I don't intend to discuss this more here, other than to say that seeming minor incidents are loaded with powerful future eventualities.

This writing is in reaction to the writings of Evansthespy in general, calling for a serious study on the long-term impact of immigration on Great Britain.

An Allegory from South Africa

In my book—when I first wrote it in 1989 itself—I had dealt with South Africa. To be honest, I do not know much about South Africa, other than that South African whites were once described to me in the UAE as second-class whites (in 2000)—the first class being British and other English nationalities.

I do not know if the nation at present is in a good condition or not. I believe that before it went for universal suffrage, it was a golden nation. It is easy to predict that this nation is now heading for pitiable scenarios. Just see what happened to Rhodesia and many other black-ruled nations in Africa.

Inadequacy of the Yardstick

Yet when I use this type of yardstick, I am making a serious error in judgement. For it seems to point to the superiority of the whites when compared to blacks. Yet again, this is not a true situation. For can anyone with some sense say that Eastern and many Western European nations—including Germany and Italy—can produce the same quality societies as produced by English speakers? (I am aware that there are certain very good other nations also in Europe.) Germany and Italy bereft of regimentation would resemble a slightly better shade of black African nations.

What Is Wrong with the African Blacks?

The question arises: why do the blacks in Africa fail to produce—or at least maintain—the bequeathed legacy of superior social systems? If one were to simply say that they lack the intelligence or that they are genetically weaker, it would amount to simple nonsense. For the quality of American-educated blacks can belie this suggestion.

Why do the blacks in Africa seem to disintegrate into mutually bickering groups? Why does corruption seem an intelligent machinery for social and financial prosperity? Why does collective intelligence fail to collect the pieces together and maintain the social fabric?

England as Implausibility

Now we do need to come back to England and ask similar questions: Why did England always win despite having gone through immense close calls? What makes the social fabric not rip when external forces of disintegration bear on it with shearing power?

The existence of England—or let me say Great Britain—over the centuries is really a most implausible incident in human history. Any other nation of its size would have been gobbled up repeatedly every 50 years by its neighbours; the men made mincemeat and the women stretched to their limits. Yet this has not happened. Why?

What made England cohesive without the input of regimentation? What would be the effect of mass immigration on this easy social communication set-up—and what are its long-term fallouts?

A Slight Digression

I need to digress slightly to my language understandings. In English communication, the common man is connected to each other with links that are not ambiguous or of transitory or oscillatory character.

This dialogue of mine is pedantic and scholarly, and fit for the academicians. To put it in more candid terms, it means thus: the common man is linked by the words You, He, and She; Mr, Mrs, etc. (I am trying to be brief).

This link—though simple and seemingly of no particular significance—is really unique in that such a simple man-to-man link is very rare in most nations, especially in those with dubious history.

Where the Immigrants Differ

When speaking about immigrants to England, this is a point where they differ from immigrants to most other nations. For example, an immigrant from Pakistan to India will bring along with him link-codes which are similar to what is in existence in India.

Canyons in the Cohesiveness

Making rules and laws on immigration, multiculturalism, foreign-language study, allowing foreign employers to function inside Britain, allowing immigrants to bring employees from their own nations, allowing immigrants to form their own townships, and much else—without taking cognisance of what I am saying—can bring in deep canyons in the nation's cohesiveness.

The Three-Fold Links

To put it in more frank terms, many immigrants would bring in social and familial communication based on at least three levels of You, He, and She (and much else). The effect of each level may vary in different languages. Yet generally the persons involved in such uncanny forms of interacting exist in a very sinister mental mood—and a sort of competition and emotional triggers which simply do not exist in English plays in them.

Each such level of words used does produce corresponding facial expressions —some are simply taunting and some are simply adoring.

Using differing words and corresponding facial expressions can simply split a cohesive group of persons into different levels and also insert a sort of un-touch-ability amongst them.

A very visible example would be a nanny from such nations who is in a mood of simple expressive adoration for the family and the children.

The other dimension to the issue is visible only when persons from the same background are in positions of assertiveness.

This assertiveness then goes beyond the ordinary English sense of the word 'assertive'.

The Atrophy Down the Ladder

Now what has been said is only a minor picture. The grand macro social picture is that when such persons exist in differing positions in the socio-economic ladder, they create communication links which are either more intimate than is professionally correct or links which create mutually repulsive strands.

The whole ladder of links gets sore and swollen.

I had described England and its historical exclusivity here. This uniqueness vanishes in an England where interpersonal links contain such slimy tracks.

How the Negativity Creeps Through

Again there is the question of why this should disturb the man or woman who can't understand the mumbo-jumbo. The answer is two-fold. First, the general loosening in the total national links can bear on him and her also. Second, facial expressions and other non-tangible inputs really can limit the sphere of one's functioning. Feelings of discomfiture can change one's own demeanour and also bring in rudeness and other offensive postures as a defensive mechanism.

I had done a minor dissertation on this idea in one post here: Non-English social systems in English societies: The Essential Lubricant.

Atrophy of the Administration

One of the most atrophying systems will be in administration. Corruption would creep in. For people would find that money is a very strong protective armour from the stings of a distressing communication link. Moreover a very visible urge to move one's place of residence to places where one cannot be disturbed by uncanny signals sets in.

Moreover persons who have reached the English shores from nations famous for public corruption and bribery would find it a serviceable tool for getting licences and overtaking protocols and precedence over there in England also—especially when they find like-minded persons occupying official positions.

This can set a trend and later a convention.

Slowly and steadily officials start seeking tips—initially with a shy face, then with an assertive demand.

I have seen this tragedy dawning on the Malabar district of British-ruled Madras Presidency. It initiated very slowly and whimpered on for about 15 to 20 years. Then suddenly it achieved the status of convention.

Naivety in Rulemaking and the Bombs

What I have described here is one side of the question of allowing mass immigration—wherein the laws are so laughable that a child born on a British Airways flight is eligible for British citizenship. I think that such rules were written by wise guys with their wits in inebriation.

Actually each immigrant can be seen as a minor bomb that creates explosions in the English systems—wherein the wiring and connecting links get damaged.

Beyond that each one of them creates a cavity that can give space to other immigrants to park themselves in.

Though it may seem that I am speaking in metaphors, it is only that I am speaking from the outer world—from where the perspectives are more universal.

When an English speaker lives in a feudal-language society he or she is also a bomb there; yet personally I feel that this bomb brings in destruction to malicious social links.

Future Housing and England as a Concrete Jungle

When Evansthespy writes on housing issues I must say that this is also a very serious issue.

When I was staying in Delhi there were a vast majority of persons who had not seen a mountain, a hill, a river, or gone swimming.

They were living in a world of unending concrete corridors with only workplace or school a bit different.

I cannot say that I do not foresee a similar civic setting for England—wherein the people are living in packed conditions.

A concrete jungle. All trees gone. All civic sense corrupted; all chivalry vanished; and the schools simply parroting on the grandeur of bygone days and long-dead heroes.

Such terrible changes go unnoticed as each generation gets to see only a bit of the total change.

I had done a post here on a connected issue: What happens to fine cities! And to fine nations!!

Sordid Emotional Attachments

Beyond that the immigrant population has no emotional attachment to British antiquity; they may find the European Union as a stick of defence to protect their rights.

It can bring in trans-national loyalties. I am not sure if Britain will be able to fend itself from its sharp pierces that may reach right inside.

Vulgarising of International Relationships and the Insulation

People used to English systems can very easily get very, very disturbed by a lot many words and usages in feudal languages; yet what insulates them is the fact they cannot understand the words.

Yet persons who live in the same social system—like say a Brahmin or an elder person, etc.—when he or she hears a wrong usage by others in society can become very, very angry and wicked.

What they then try to bear down on the other would be a real murderous attack.

For much less there is periodic burning down of entire villages in India—going on even now.

This is a quote from another post of mine: The Timer, the Knell, the Codes, the Encryption

International relationship is now more or less in English. If it is done in some language like Chinese, Indian languages, etc., there would be many, many words that can provoke.

For international communication then gets converted into a communication between the powerful and the non-powerful.

Actually even now there are many words being used in the realm of international relationship in other languages with even Britain being the butt of it.

Yet the British are not bothered. For it escapes their understandings.

For example when the British flag was being lowered over Hong Kong in the very presence of Prince Charles, the Chinese premier spoke in which he referred to the Prince in a term which can at best be translated as ‘a mere Prince’.

I am sure the implication of this term is much more; yet there is no equivalent in English to transfer the tremendous degradation that could have been intended.

So far, so good.

Yet when there are an immense number of Chinese persons inside Britain who can understand the sense, it sure would be a creepy situation.

A situation that can really be provocative enough to create slaughter.

One of the great reasons why there is so much freedom of speech in English nations is that the real murderous capacity of words and sentences is not there in English.

The English have no experience in this.

With more and more financial assertiveness coming in the hands of minor capitalists from feudal-language nations, international communication will slowly start becoming a jumble of many languages—especially when there are immense persons practising the same languages inside English nations.

It would be a scenario of sharp annoyances being transcribed for better imbibing.

The Impending Impulsiveness

Once the provocation emerges in England, England is not far from being a volatile nation.

It sure would be a weird world for the English who would not get a head or tail of what is going wrong—and why they are suddenly turning so irascible.

Maybe this scenario is still a long way off. Yet faraway scenarios have an uncanny way of popping up suddenly when least expected.

When Close Calls Come Again

Now back to 'England as implausibility'. What can happen when England is to experience close calls again? Will the implausibility turn reality?

Creating Englands Everywhere

As to the nations from where the immigrants are running out: They have to focus on what is wrong with themselves and take remedial measures so that they also can aspire to be Englands. I am sure it is there in their languages for an expert to behold.

Envisaging the Future: Enlarging on Evansthespy's Misgivings

Continuation

Hi evansthespy:

The poignancy in your words is not lost. Yet the situation here does seem a bit ridiculous. No one seems much bothered. I am not noticing any other person from your side passionately joining you in this issue. My taking a position on this issue also looks ridiculous.

I think a sort of Indianisation of England has taken place during the last 20 years or so. Why I say this is that over here in India everyone has a feeling that events and situations are much beyond any individual person's level of control. No one can change or improve things. Everything is going to the dogs. Make the most of it. To think too much on national outcomes and such things is simply useless and a waste of time.

Now I think the same feeling has come to England also. There is no way to control the direction the nation is moving. Let everyone think of himself and herself. Immigration has become a business and a goldmine. Join the gold hunt. Let the nation go to the dogs.

Yet thinking of ways and means of redeeming the situation, one needs to think of what is essentially England or Great Britain.

What are its positive attributes; what are the means to conserve them?

What is being bled and how to stop the bleeding? It is not easy to contemplate on this unless the essential factors are pointed out.

Once there was a House of Lords. I know it is still in existence over there. Yet it had once done a beautiful job of being a think-tank that scrutinised all happenings and eventualities in the nation. Is it still doing its job, or has it also joined the bandwagon of the gold hunters?

I can't blame the immigrants. They will come like the flies that cover the juicy mango. Yet the mango goes unhealthy by so much attention of the flies.

There are immense areas to think about. I can remind you that almost all scientific knowledge came to the undeveloped nations from England. Yet if one man from England comes to India and plucks a leaf and tries to take it back, it becomes an issue; the papers make an issue on the looting of genetic information from India by the English. I hope you get the gist of what I am saying.

Now immense persons from England are scouting round the world recruiting persons for England—even in the sphere of university education. It is a noble thing indeed. Yet I hope you can understand that none of these children will willingly come back.

Yet such England-experienced persons coming back is really a good thing for the parent nation. For it brings in ideas of better civic living standards.

Your politicians cannot take a stand against the influx of immigrants. For the political system has fallen to the same trap that has haunted all democracies which operated in non-English nations. The politicians get taken hostage by organised minorities.

The only other area of appeal for you I think is the royalty. Give it powers of ordinance. If properly given public support, it can act beyond the blackmail of votes. I remember The Apple Cart by G. B. Shaw.

Continued

Hi evansthespy:

The portrayal you have given is very distressing, no doubt. It sure does point to some strange mental attitudes which may have their own reasons and triggers.

I feel the urge to write more; no doubt I risk being accused of lecturing—I can't help it.

Since the description is one of cruelty, may I point to a feature of non-English mental moods? Surely you are aware of many Asian nations' attitudes to animals, especially when killing them.

The way the Chinese, Thai, and such other nations kill animals bespeaks immense cruelty in them. I have seen on Discovery TV programmes wherein animals like dogs, reptiles, etc., are killed in a most prolonged and hideous manner—with pain being inflicted with no qualms for what the animal is enduring.

Even though one may say that the persons who do it are cruel, it need not be so. As humans they might be very pious, of saintly disposition, friendly, selfless, and even kind-hearted. Yet to animals—and possibly to their serving class—a stark outsider may discern grievous unconcern and terrorising indifference.

If one may go through their languages, it is absolutely sure to find that the animals and serving classes are grouped in a most evil base manner. Once this is done, one does not feel any guilt or distress in addressing them with meanness.

Now taking the issue of ripping of human beings as depicted by you, there might be other reasons also—other than the way the youngsters are treated by their languages.

One is that the concept of boyfriend–girlfriend is understood in a very loathsome manner by many other nationalities and languages.

The very fact a girl is in the company of another male who is not her lawfully wed husband categorises her as a slut.

In many languages a whore is given the same language categorisation as I have denoted in the previous paragraph.

It not only invites derisive attitudes but is also seen as giving others the right to give her a rough treatment.

The male who accompanies her is an utter criminal who is desecrating a female; any bodily violence meted out to him is divinely ordained and most proper.

Here the problem is that persons who are alien to modern-day English social living standards are staying right inside English areas.

It is like having an outsider in one's dressing room. The privacy is lost. The outsiders have access to make mental and audible comments on what they see.

There are other sensual reasons that could give a passion for the actions you described.

Another issue to the whole animosity is that of colour. Anyone saying that it is not a great thing is clearly being idiotic.

In all nations people use even more minor things to class, categorise, and measure others.

At times it is true that such judgements made on external appearances do not corroborate with reality; yet it is used as an easy tool.

Even without all this white and black are not the same as per our visual understanding.

Non-whites (and also other whites) can get trained in English systems and get a lot of superb civic intelligence.

It is not that blacks can't have it on their own; the only problem is that a black nation with natural English-level social intelligence is yet to be discovered.

It is true that blacks and other coloured persons can get distressed at white meanness and snubbing.

It gets across with more intensity because the nation is English.

In a nation like India—where most persons are snubbed with much more distressing means like lower-level words, making persons to sit and sleep on the ground, sharp rebukes, treatment as of dogs, etc.—the meanness is borne with more equanimity because the languages are feudal.

Each person is mentally programmed to understand his or her social 'silliness'.

When non-whites get snubbed in English it allows them to mentally get disturbed at a higher level—from where they would dare to attack back.

In nations like India no one would dare to contemplate a vengeance beyond his social levels.

Then comes the factors of non-English whites masquerading as English whites; non-English-white snubbing may not be condoned, for it may provoke more.

The general animosity that springs back could be on all whites—English ones included.

Whites from other non-English nations who barge into England can also bring in long-term damage to the social fabric if they also come in full numerical strength.

Now beyond all this what worries me is the general level of damage all this is going to do to the total English environment.

Why all this extremely complex social trauma should be allowed to haunt English streets is the moot question.

It serves no purpose other than to bring in anguish and social mutation in English posterity.

As to multiculturalism, England has no business to be vanguard or baseline of such vaguely understood monstrous ideologies.

England is duty-bound to remain as the home of English & English way of life.

I apologise for being so assertive and fixed in my attitude. I have no personal interests in the issue other than a strange unease in visualising the march of events.

I feel that it is time that an aberration in history is properly corrected—and that too without much delay.

110. If I Were

I feel that the UK has come to a cul-de-sac sort of situation with regard to immigration. It was in the coming for long years. I could see it with growing apprehension many, many years ago.

My own feeling is that the personnel in the UK who are in charge of this most tantalising issue are very incompetent to deal with its multifarious facets—not because they do not have the commitment or intellectual competency, but because they are burdened by both a general lack of knowledge of many involved information and also by the fact that they at most times are to act or legislate with a sort of hands-tied mood—for they have to steer clear of cunning accusations of racism, colour issues, and also language issues.

English heritage of fair play and impartiality shall prove a dead burden when the going gets tough.

My own judgement is that any piece of legislation that Britain may bring in shall be watered down because it would only disturb those who are welcome and never prove effective in discouraging the unwelcome.

From my present position I may not be able to view its essential requirements. I should stand in a different shoe and see from a vantage point.

I shall take an extreme step and imagine things from the point of view of an Englishman who also has the insights that I have on trans-national mood. I would simply put it like this: If I am an Englishman with statutory powers—yet with the same understanding that I have on language and other related issues—how would I see the immigration issue and what would I do about it?

In this simply imaginary scenario I would simply see that British positions and possessions are consolidated. Every item of social change would be taken up for questioning and seen if change has been for the better.

One of the major corrections would be in judiciary wherein it has come to resemble Indian judiciary; judicial orders are simply neutralised by using the technique of prolonging the final decree.

Now before going ahead with any sort of arguments there shall be a list of nations and nationalities which are welcome. If it is deemed racist or colour discrimination or such other thing—well let it be so. Yet the real reason would be that I can see through the language codes and say with reasonable accuracy which sort of nationalities would reinforce British way of life and decency—and which shall erode it.

It shall be similar to the list proclaimed by Dubai wherein 33 nationalities are given privileged visa conditions while others are simply discriminated against. Has such a list been proclaimed as discriminatory by any nation? No—it has only enhanced Dubai's reputation.

Second the question of asylum. Asylum from what? If anyone is persecuted in their own nation let them appeal to the UN. If Britain is specifically interested in protecting anyone then they shall be brought in—either openly by plane or covertly by the Secret Services. This is again to protect British citizens' interests.

Next would be the question of why there are so many immigrants. I would simply say that a lot many of them have to be removed. Yet there would be many who have adhered to British lifestyle and not a focus of distraction to the English systems. Yet how to identify them and also to differentiate? There is an easy technique.

Once this differentiation is over it shall simply be a question of forcefully asking them to move to their parent nation.

Many nations now are allowing dual citizenship. For example India is allowing all non-resident persons of Indian origin to automatically be India's citizens regardless of their being citizens of other nations.

In many ways this is a very bad thing for the residents of India yet this is the way things have been managed by the non-residents—for it gives them immense rights in India which become very forceful due to their immense financial acumen.

111. Virginia University Campus Shooting

More than 30 persons were killed in a Virginia University campus shooting. It was a shocking incident. A lot of mutual recriminations, blames, and many debates will ensue.

The shooting was done by a South Korean person. There will be demands to put curbs on Asian immigration. There will be demands for bringing in gun control.

What could have triggered the shooting could be due to one among a thousand possible reasons. Maybe the first shooting that killed only a few could have been directly the result of some mental aggravation; the others could have been due to the sense of hopelessness that has come about from the first.

As to it being an Asian issue, it is not reasonable—for there have been immense other shootouts wherein Asians did not figure in at all.

America has had a very free attitude to guns. It had its good points—for it did act as a deterrent to petty criminals and gave a sense of freedom to the citizenry to move around.

Before going ahead with the theme, let us see a hypothetical situation. Suppose India allows guns in the hands of all its citizens. Within a matter of just three years almost 90 per cent of its citizenry would be decimated. For the level of mutual irritation that exists among Indians is of so much amount. Yet nothing of that sort happens, for private individuals have no access to guns.

There is much slaughter going on here with other instruments—including knives and axes; recently in my home state a male teacher was literally cut to pieces right in front of the students.

Yet such incidents do not make international news, for it happened in India and not in a school in an English nation. Moreover these things are done on an organised level; the irritated solitary individual has no instrument to avenge his distress on the spur of the moment.

Even though the Wild West is considered to have been trigger-happy, what was seen was that the English social mood did bring in a sense of responsibility over the years—which was not imposed by the law but self-made. Otherwise with so many guns around there would be no one left alive.

Now the question is: can America continue to have a free attitude to guns? The nation is teeming with persons from outside who will still take time to reach the level of self-control as of the native English speaker (I am talking on an average level; and that English language does have negligible mentally aggravating points).

Allowing immigrants to have guns is a very dangerous thing. It is similar to the scenario of all Indians having guns in their pockets.

If America needs to continue its free attitude to guns, I would suggest that only persons who are native-born in America should have the right. There is no need that all persons who drop into America should have the same right immediately. Such rights are to be given over a (long) period of time.

The other thing I would suggest would seem more preposterous. It is this: persons in America who are more at home in feudal languages other than English and such—even if they are born in America—should not be given the right to possess guns.

Even though the reader may think that I am being extremely absurd, think of how the issue of the Italian mafia would have been simply snuffed out had this understanding been implemented. I am sure that there are immense other ‘mafias’ brewing out there now in the immense lanes and by-lanes of the immensity of towns and cities there.

It is my conviction that the guys with George Washington were a pretty dumb lot. I have not been able to figure out what they gained in the long run.

They simply disconnected their British connection—which practically no sensible people would do—and led their nation to be the breeding ground of immense other nationalities. It is like a future Britain, rich and superb, but the citizenry completely from different bloodlines.

Now talking about the changes in future America: actually in the years to come, as non-English immigrants start gaining more ground, there would have to be a lot of changes in personal laws.

For example, in many residential areas dogs will not be allowed to be kept; pork and references to pigs in educational books and fairytales and nursery rhymes will have to be removed; blaring sounds from temples and mosques will become a matter of right overriding the right of other citizens to silence; freedom of speech and writing will have to be censored (Joseph Heller’s God Knows should have made him fit for assassination had it been translated into some other feudal language); dressing standards will be enforced that they do not inflame sensual passions in the immigrant crowds—for then it becomes their right to interfere in that person’s body; public showing of affection will have to be curtailed drastically as it will also grant right to others to interfere bodily.

At the other end there will also be a real freak-out as these persons—with rare chance to so much freedom—simply go wild with rapture.

When such persons come to have guns they simply would seek a venue to use it.

In Virginia the person who shot was a student in a college. If this be his mood, then imagine the mood that stalks the immense crowds outside. His distress may or may not be due to genuine reasons. It burst out. I do not know whether it can have statistical value.

Really as undesirable immigrants pour in through all the porous points on the border, the citizenry would really require guns—as an instrument that induces self-confidence and also as a deterrent to objectionable elements; yet shallow logic would request a ban on guns.

If the nation is on a tranquil stance, guns are not required for the private citizen. But America is becoming the ‘hasty pudding’ as in the Yankee Doodle song.

Another thing that I need to mention is the ludicrous call—including themes on non-violence in school curriculum. Horror of horrors, there would be calls from daft persons to teach Gandhi.

Why ludicrous? Because the issue is actually an event of an English social scene being disturbed by a peaceful national.

I remember one Indian doctor from Britain on his visit home telling the media here that after the bomb attack on London, walking the streets of London was terrible. Everyone seemed to view him as a terrorist, and there was continuous querying by the police on the streets. It certainly was demeaning.

Till one man asked him what would have been the scenario if a similar thing had happened in India. The answer was of course revealing.

If a similar thing had happened in India there would have been days of communal violence and sectarian killings. Riots, plunder, murder, rape, and burning would have been the order of the day.

Continued

Posted 19 April 2007 - 05:12 PM

I thought I need to add certain points to my own posting here.

I find there is a lot of significance being given to the psychological profile of the Korean student who did the shooting. I am sure the psychologists and psychiatrists over there in America would have examined him from the English-language perspective.

Yet there is a major area wherein they cannot enter—for this person’s mental functioning will be in Korean language.

If this language is feudal and having other link features different from English, then this part of his mind will be entirely different from English sensibilities.

In which case he would actually be functioning in two entirely different personalities.

The problem would be that signals received in one can activate moods in the other personality also.

I am sure what I am saying would seem very improbable. To make it understood in a minor way I will state this incident: Once I saw the words of President Clinton to Monica: ‘You are very pretty’ written in an Indian vernacular. The original sense was entirely lost, and a sort of very base level of interpersonal interaction was displayed.

The actual fact is that this same statement can be translated at varying levels of standards in the vernacular—each conveying different standards to the speakers.

I have found this same problem in many other translations—including the manner British policies and statements were transliterated for Indian common man’s understanding.

The fact is that the translator stands in a very powerful position—able to deliver both benign as well as malignant auras to the concerned persons.

Why I said this is that without understanding the factor that persons from exotic language software come with strange mental processes, Western-world psychologists—and also all psychologists who have imbibed English psychiatry—would miss so many essential points in understanding these persons.

Without saying more, may I quote from a person’s lines when he/she debated with me on this very forum pages? It was in my posting:

112. UK Doctors Working Abroad

QUOTE (evansthespy @ Apr 23 2007, 11:58 AM)

http://www.dailymail.co.uk/pages/live/articles/health/healthmain.html?in_article_id=449818&in_page_id=1774

We import doctors to prop up the NHS, then tell our jobless junior staff to work abroad for charity

It was a tragedy in the offing—I foresaw many years ago.

The dimensions of this issue are varied.

Starting with the English doctors being a sort of misfits in their own nation.

Then the un-understood issue of English doctors working abroad with the label that they are low-category ones; it can scar the English soul and add on to the immense negativity already haunting Britain.

Beyond that think of the immense negative cultural inputs they can carry inside.

113. Reply to: Leaders target undecided voters

I can't say that all Asians are frauds. Yet it is a fact that election fraud—and much other fraud—is a way of life over here.

There was this guy from South India, from a lower caste, who during the British times became a war pilot under the British and served in the Second World War.

He arrived on the national planning scenario in the post-independence times.

Never would a good word come from his mouth for his British benefactors; he had an uncanny memory for his officers who had a racist approach.

When commenting on Indian election frauds, he was wont to say that this was the way a nation grows wise.

This is the way it has happened in Britain, he said.

He spoke of the 'Rotten Boroughs' and some other boroughs in Britain—straight out of Charles Dickens' Pickwick Papers.

I see that Britain is on its way to political wisdom; for the experiences are arriving there.

114. On Understanding ‘Muslims’: The Microscopic Aspects

Can I speak authoritatively on Muslims? Most probably not. For I do not know Arabic, nor have I read the Qu'ran—even though the Old Testament King James Version is familiar to me. Yet maybe there might be something in my observations that could hold a candle to deciphering them.

It is possible that Islam is a very noble religion. Yet it has had the misfortune to be identified with some of the most tedious-to-support actions.

Some 30 years and back, a very illustrative feature was seen in the Muslims who lived on the Malabar coast of India. They had a social relationship which stood in sharp contrast to that of the local Hindus.

While the Hindus lived social lives of severe feudal restrictions and strictures on interactions, the Muslims of this area—who are generally called Mappillas—exhibited a sort of ‘disturbing levels’ of human brotherhood.

To explain it more, let me say that one could see an employer and an employee sitting and eating on the same table in the employer’s or employee’s home, using the same level of terms of intimate communication.

Here I have entered into an area which I have to explain. The language of this region—Malayalam—is very, very feudal, and each word or sentence has a directional component which sharply denotes who is the boss, social superior, socially dominant, or financially competent etc., and is very derogatory towards subordinate beings.

But among the Mappillas this factor was conspicuous by its very obvious absence.

In many ways this was a very disturbing feature to the whole society, for these persons also lived in a society filled with persons who could exist with ease only with visible social and familial attributes.

(It is my contention that there is a factor of different religious groups existing in differing language structures, which creates varying and mutually incompatible social relationships that adds to the lingering animosity between ethnic or religious groups.)

As the years went by the Muslims also slowly imbibed the features of the Hindu social communication—more so due to the ‘universalisation’ and standardisation of education.

Even though the Islam religion does have very sharp attitudes against the social negativity of many Asian nations, the fact remains that the Muslims do exist in these very socially negative nations.

There are two most significant factors that I have noticed:

One is the existence of so-called religious teachers called 'Musaliar' in local parlance. It is possible that many of them do have intelligent information on many themes; yet there does exist a lot of these persons who come from very low social and educational backgrounds.

For them more than volition, religious teaching is a real vocation for earning a livelihood.

Infrequently one does hear their speeches inadvertently. I have found that at least some of them do try to compensate for their lack of general information with highly provocative and extremely narrow views of other societies, using highly inflammatory words.

Since these persons are a sort of focus of many socially immobile classes of persons, they do tend to influence their minds with sharp animosities.

And due to the fact that these demagogues can easily influence the society, the more educated Muslims generally prefer to play it safe by keeping their own mental reflections to themselves.

Now let us see what happened to the Indian Muslim mindset with regard to the English nations.

With regard to the British, the schools in India parrot out the theme (such as) that the British deliberately tried to destroy their religions by making Muslim soldiers of the East India Company tear out the Royal Enfield rifle cartridge covers (using their teeth), which were lubricated with pork fat.

Many other themes of how the Muslims were sidelined and exploited by the British are the theme songs of Indian government history.

To say that this has no effect on the general Muslim mindset is to be very, very naïve.

For many, many years the general refrain among the Indians was that America was a nation that supported the Muslim Pakistan.

From this position who moved America to that a position of supposedly anti-Muslim?

One of the greatest actors in this was and is the media, mainly the print media.

I believe that two different issues can easily be identified here.

One is the fact that most of the rich media owners do live a life of 'Best of both worlds', in that they have their one foot in the English West and the other on top of the hierarchical Indian East.

It is a most common knowledge that a foot in the English West is a coveted position for any Indian, and he or she doesn't like others from his connected society to compete with him from this position.

This is the case with most senior journalists also; they also covet their English social associations and friendships; and do display these with a most condescending attitude to the others in the Indian society.

Yet they also do take pain to misrepresent their English associates as having a certain level of depravity.

So what generally comes out is a sort of allusions to English persons, places, and incidences etc.—all with a certain level of enviable familiarity; at the same time, a sort of deprecation of English social systems, history, attitudes, actions, and almost all things; a sort of warning to all others to keep away from all Englishmen.

The second factor is the general thought that the poverty of India is caused by the continuing exploitation of India by the English nations.

This, in a way, is propagated by the rich persons in India for others to believe.

Actually the poverty in India exists in the very mindset of the Indian and has deep connection to the structure of the Indian languages.

Yet when Muslim religious teachers harp on Britain and America, the undercurrents of the understanding that these are rich nations who behave in the same manner the Indian rich behaves to the poor Indians come to the fore.

Naturally the media also uses the same theme as it is a very easy-to-support stand—even though they themselves are pretty rich.

Not many Indians—including the Muslims—remember the fact that when the Islamic Pakistan was in terrible conditions after the surrendering of the Pakistani Army in East Pakistan under General Niazi, and the Indian Army was overrunning Karachi, it was Pakistan's friend America that came to its rescue.

US despatched the Seventh Fleet to the Bay of Bengal from Diego Garcia in the Indian Ocean and gave a deadline to India to withdraw.

It was then rumoured in India that the planes from the Seventh Fleet could destroy any or all Indian military centres within a time period of six hours.

(It is really a most enduring reality that if the UK and US withdraw their protection to the nations in the Middle East such as the UAE, Bahrain, Kuwait etc., their sovereignty wouldn't last for more than a day—for all neighbouring nations would send their police or army to occupy them.)

Many, many years later when the whole world was seeing the saving of the Muslims in Bosnia by the British and Americans, there was barely any mention of it in the Indian media—both print as well as visual.

Yet there was severe publicity given to the fact that the Serbian towns were being destroyed by the English nations.

Not much mention was given to the fact that the whole action was to save Muslims and not Christians.

Generally all journalists who live their lives writing such themes later try for UK or US citizenships.

So one can imagine the type of mindset they bring over there also.

Now let me quote from my own book:

QUOTE

Apart from all this, I have seen a very strange phenomenon. I was once living in a (Muslim) place with very violent anti-American feelings. The society was highly segmented in a very feudal manner.

The lower guys were addressed consistently with very powerful lower indicant words, yet they were more respectful to those who did it stolidly. It was very obvious to me that the lower sections are kept in a sort of mental subjugation by the higher sections, yet the lower sections only had mutual animosity among themselves, and in all such disputes the higher guys were the mediators.

In spite of this very obvious suppression that the lower section were enjoying, there was always a continuing theme in the air that the poverty and privation that they were suffering from were due to the devious designs of the developed nations like Britain, America etc.

In all meetings and speeches, which obviously were organised by the higher sections, this was a ringing theme. Yet nobody from among the lower section could understand that the improvement for the lower sections should start in their immediate social set-up. Nor was there anyone of calibre enough to understand this paradox and to ask for its obliteration.

Now what has all this to do with the Muslim feelings in other Asian nations?

Well even though Islam may be harping on Universal Brotherhood and such very fantastic social themes, the reality is that even though this religion obviously came up with the aim of destroying the tribal feudal hierarchical social communication systems in the Asian societies, it has had the misfortune to exist in the midst of its very opposite social systems.

Obviously it has not been very successful in its social aims—for the reality may be that Islam exists in the crevices of the same extremely feudal social structures it actually tried to demolish.

Right from Saudi Arabia through Iran, Iraq, Afghanistan, to such nations as India, Pakistan, Bangladesh, and Indonesia etc.—this could be the simmering reality.

For understanding macroscopic historical incidences, microscopic understandings have far greater significance than generally understood.

Apart from all this is about the impact of Muslims on English nations.

Actually in this aspect—even though all the above-mentioned factors could mould the Muslim mindset—the parameters of the total impact may not be limited to their religious denomination.

Being the carriers of feudal-language mindset—a feature they have in common with all the others coming from these feudal-language nations—their most forceful effect could be connected to what is the social structure embedded in their languages.

Here it may be mentioned that, as I have earlier mentioned in my insertion in the literary section: The Godfather: What props his pedestal (about the Italian Mafia), there would be social and familial strings that form and endure in sharp isolation to external social realities.

These strings in the case of Muslims could be formed in the religious schools where the teachings are done in feudal languages.

These strings are not really connected to the tenets of Islam, but to the hold on each person the language extends.

This may not be a unique feature of Islam, but something common to persons from other religious beliefs also from similar language backgrounds.

Yet the sectarian ambience built up in religious schools could really enhance its power to levels not understandable from English.

Yet its effect may not necessarily be religious or that of terrorism.

It could more be a sort of secluded systems of information sharing—like that of business, links that could sponsor nepotism, and such other things—where others of other communities could stand excluded.

As regards this feature it may be categorically said that it is not a unique Muslim attitude, but could also have been practised by many others of similar disposition—like possibly the Sindhis, Jews etc. (I am not sure).

Even though I did mention the South Indian language of Malayalam, I would like to say that even though such languages as Hindi, Urdu could possibly be much more liberal than South Indian languages, they also do carry codes that really can splinter the English social fabric.

Beyond all this is the fact that when persons start talking in English a sort of unique personal liberation sets in.

The reasons for this are not very apparent to the feudal-language speaker; he or she can only understand that when persons get embedded into English social systems they suddenly turn more free.

Actually such freedom—seen from the closed environs of a feudal language—may seem a sort of impertinence when visible in men, and that of wanton behaviour in women.

Actually such behaviour if replicated into feudal-language interactions could really stain a woman's social attributes.

The fact that such things are not possible in English is not understandable to the person from the feudal-language ethnicity.

This also lends to a sort of insecure feelings to the outsider who may himself enjoy the freedom but may view with grave misgivings when another—including a woman—enjoys the same.

These feelings also make the ethnic societies take an attitude of antipathy to English systems.

These ethnic systems include the Muslims also.

Actually it may be seen that when Muslim social leaders argue for retaining the cultural purity of their religious followers, it is not Islam that they are trying to promote or protect, but the anomalous social systems of their own native nations—from which many actually tried to escape by running to English societies.

If these negative social mindsets are removed from Islam, it could be a very fine religion; but then these so-called religious leaders may lose their followers and thus their pedestal of leadership.

Continued

QUOTE (ukcoder @ Feb 7 2006, 12:02 AM)

Deciphering is for decrypting an encrypted text or an algorithm. The last thing we should do is decipher any religion. Which one of the four versions is authentic? why many verses are missing from the Bible etc..

Believe and accept

I just noticed this reply since I came back after much time.

When I used the word deciphering, I used it deliberately. Because the undercurrents of my writings do touch upon a software called language. There are codes in it—visible to those who are aware of it. It designs emotions also.

Continued

Again the English world is captivated by the seeming connection between Islam and terrorism.

One may feel that there is need to study the Muslim theology, the Holy Quran, and the various Hadiths and Sunnahs to understand what creates such deviant emotions in such persons.

Yet I would say that the whole endeavour is bound to be a useless one.

For the reasons for such emotions may not be found encoded in any of the things mentioned.

For it actually exists in the languages and words.

Even such a simple sentence in English as 'Where are you going?' when spoken in many other languages can come loaded with an immensity of powerful reverences, animosities, snubbing, timidity, terrorising, irritations, and even allusions to many other unconnected events and realities.

Beyond all this they do contain powerful links, subjugations, and loyalties which cannot be imagined from English.

If anyone really wants to search for the tremendous power that moves intelligent persons to act with unintelligent vengeance, they have to seek it in the codes and designs that I mentioned here.

Yet why the Muslims alone are seen as the harbingers of terrifying moods also can be asked:

It is connected to various other factors like that a minor section of the Muslims live in incredible wealth (with no logical reason to its possession)

while others wallow in stupefying levels of poverty and yearnings;

the fact that Islam was born and bred in social systems which were the very opposite of Islamic tenets;

the issue of Israel-Arab conflict which contains elements of non-logical positions easily vulnerable to demagogic rhetoric;

such other issues as of Kashmir where a freedom struggle was cleverly converted into a sectarian violence over the years;

the fact that in many nations the English world is identified with the rich—where their own rich live in feudal powers;

and the most important fact that many newly independent nations' school history is simply a propaganda literature for igniting anti-British themes, written in colourful, passionate words.

Yet the most powerful thing that links all these things to form a very extensive web of hatred is the codes in the language—which simply remains incomprehensible to the average English speaker even if it is spoken right in their own midst.

For the effect is of a long expansive span, and even the speakers themselves wouldn't know what they are sowing. The society at large reaps the terrible harvest.

It may be understood that many others other than Muslims also can sow the same evil codes. Yet they do not have a unifying standard to bear.

Even the so-called Hindus are really a mass of mutually antagonistic groups who do not follow the same leadership.

In many ways in feudal-language areas everything is a matter of leadership and craving for retaining it.

The modern leaders of the developing nations work incessantly to see that the loyalty of their own people is contained in their own hands—using indoctrination.

I must admit that I may not have been very convincing or clear here. I am simply lacking time nowadays.

115. Leading International Organisations

I just heard on the BBC an interview with a London School of Economics professor—he saying that there is nothing wrong in the developing nations claiming right to leadership in the IMF. He mentioned a few nations like China, India, and South American nations.

Even though I do not have much time to write on intellectual issues at present, I thought that this much time I should spare.

There is everything wrong in any citizen from these nations coming to head such organisations. His declamation to the contrary simply shows the cocoon-like intellectual status he has—simply sitting inside the encasement of the subject of Economics.

Economics is not a subject that is an island. It is connected to immense other human features—including social emotions, culture, and language. Nothing about human behaviour is an isolated entity. All are connected.

There is first the need to understand why all persons from these nations simply want to vanish into the English nations, and why many of these nations simply have extremely distressing and unbearable social systems.

Simple understandings of social areas where the citizens of these nations live in a sort of best-of-both-worlds is not a deep understanding of these nations.

In these nations the man in authority or social or official positions is simply beyond the levels of communication of the common man, and also beyond his level of critical purview.

Simply allowing persons in authority from these nations to don international organisations is simply allowing them to spoil these organisations also.

I do not see anything intelligent in English nations creating fine systems and institutions simply to hand them over to people who have nothing to show of innate capacities to maintain these systems at supreme levels.

Before the developing nations' leaders can claim for such privileges, let them first exhibit their capacity to create superb social systems in their own nations—before embarking on despoiling endeavours of systems created by the English world.

Being mesmerised by the enchantment of the newly attained minuscule glory supported by the BPO revolution that came from the English West is just being deceived into false understanding by looking at the splendour of the Taj Mahal and the ruins of the Vijayanagara Empire in South India.

The splendour does not reflect the reality of the real local masses.

Actually they are symbols of an enslaved population and of the existence of a very cunning over-lording social group.

Do not let these groups garner strength beyond the shores.

There is no doubt they will be in a hurry, and have all the arguments ranging from international democracy, freedom of speech, individual liberty, human rights, equality of individual, racial prejudice, heritage, antiquity, intellectual capacity, and much else to forward their case.

Do not fall for it. It is all simple rhetoric.

It is not a problem of individual capacity and calibre, but of the opening of doors to malignant systems and vile social righteousness—to gnaw on refinement—all with a pose of elegant mannerism.

116. Iraq: The Wider Dimension

An Unremarkable Story

Many years ago, in a relative's house, their dog was in a very cantankerous mood. No one could confront it physically, for it would attack with terrible ferociousness. Some of the household members tried force and manhandling. The dog was better at that.

Until another member chose the same house came and used voice commands. The voice commands literally bound up the dog into obedience.

This man explained the situation thus: If we compete with the dog at its level of activity—that is, at the physical level—it will have the upper hand. At our level—that is, at the level of voice command—it is literally our subordinate.

It may seem an insipid story with a non-existent moral. Yet I do discern a grave understanding here. Maybe the Americans would find a lesson in this as they go about spreading the nonsense called 'democracy' in nations where the social designs can only allow it to exist in a most contorted form.

Lessons from British Colonial Experiences

For understanding more, there may be need to seek the ways and means of the British colonial empire.

I do not want to discuss the compulsions that made the colonial empire expand without any concrete planning to pave its way.

What I can enlighten upon is the why it was won. And maybe there might be lessons to be understood on why it was lost—not lost in any battle, but in the spiritual level, wherein it became intellectually correct to leave.

Even though there were many battles that were fought, the British colonial empire was not created by the march of the British army. Only rarely did the British Crown troops get involved.

In most cases the colonial expansion was aided by the local populace. The troops were mostly the locals. And there was real love and trust in British leadership.

To simply say that this was due to the subservience felt by non-white populations towards whites is to insult all—both the non-whites as well as the whites. For more or less the same intangible admiration for British systems was there even in France during those times. Voltaire being a suitable example.

The British were seen as a liberating force. And it really was so.

Only the traditional superiors felt lost and a sense of impotence. It was a historically first experience of liberation for the majority population.

When Change of Guards Is Imminent

The second thing to note was that the feeling was there that the British systems were there to stay. The people fell in line.

Once a hierarchy is established in nations like India, people try best to get embedded to a particular level and position. It is a very secure thing to do.

Limitations of Remote Sense

Now what went wrong was the British leadership in India's understanding of India was very much different from the understandings that the British leadership in England had.

In Britain their policymakers were simply going to false understandings—for they had no sample social system to study at close hand.

The laying of the communication cable between India and England more or less initiated the demise of the British supervision era in India.

For decisions were made in England and enforced in India.

The first-hand understandings, prompt reactions to spontaneously emerging eventualities which at times required pre-emptive actions—all became compromised by the time-by-mutes interference from far-placed, meagrely understanding officials in England.

The officials in England did not understand that what was being held up in India by many means—including the sword—was an aura of love and admiration.

Installing a Caricature

Then came the decision to install democracy and intake of Indians into the higher bureaucracy.

It was a right decision yet required deeper understandings.

For India had Indian officialdom for thousands of years with the common man being at the butt-end of it.

So the British-Indian officialdom should be starkly different from it. Otherwise the newly formed British-Indian officialdom was to bring back the repulsiveness of the ancient Indian officialdom.

Here again there was carelessness in the formation of the Indian bureaucracy.

Even though the British-Indian officialdom was remarkably better than the old Indian version, it simply progressively started the path down to decline.

Power in Fiendish Hands

Power in the hands of Indian-language-speaking officials simply meant that again the bureaucracy was to reflect not British social moods which were loved, but unbearable feudal snubbing and self-centred attitudes of the traditional officialdom.

With remarkable un-intelligence the British were simply rubbing off their own sublime aura in the mistaken belief that they were catering to such noble ideals as democracy, self-rule, universal franchise, and such other themes that can exist only in English and similar languages.

Being British and Un-British

Here what has to be emphasised is that the British won the hearts of the Indians by being British and playing at their own levels.

They lost the hearts by playing at the level of the feudal levels of India and by lending legitimacy to its practitioners.

Relocating to New Grooves

When it was seen that it was only a matter of time before the British left, the opportunists immediately started shifting their loyalty.

For it was known that once the British left the new systems would be as per the designs of the feudal leadership that emerges from India.

It was only being practical in re-locating one's position to the best possible in the future social system.

Connecting to Iraq

Now let me connect this theme to the American situation in Iraq.

Win the hearts of the Iraqi people. There are many ways. Yet in most ways there are at least two different approaches.

Redefining

Anything defined in English when taken to the Iraqi understanding needs careful re-study.

There is this British General who said that the disbanding of the Iraqi armed forces was stupid. Yes it could have been used to continue the social command structure.

Command Structure Falling into Line

For like in Japan the surrender of the King and then his continuation more or less made the command structure intact.

Yet disbandment was good if the aim was for complete restructuring of the Iraqi social structure.

For it may be understood that there are deeply embedded social designs and communication lines that more or less come back into position as soon as the English armies hand over each level of social and administrative functioning back to the Iraqis.

It is like in India. When the British were ruling the social system was redesigning to accommodate a totally different structure.

Yet the moment it became known that they were leaving it unwound back to the previous state.

There is a danger in such an eventuality. It lies in the fact that later on demagogues will take over the emotions and moods of the population.

Then history will be rewritten and all social problems will be seen to have started with American intervention.

Meagre Understanding of Other Social Systems

One of the major problems with modern English scholarship is that they have very meagre understanding of Asian and similar social functioning and its reasons.

Without such understanding intervening with altruistic aims is dangerous.

'After Me, the Deluge'

For in these nations the individual going-philosophy is similar to that of the Louis King of France: 'After me, the deluge'.

In that if one can't have one's own leadership and prominence; or after one's demise: let everything go to hell.

No one enjoys a beautiful scenario which others can enjoy. All enjoyment is to be confined to one's own household and family members.

This can be understood by the nonchalant enjoyment of luxury in superb living areas (by the rich) while actually exist in the midst of immense misery and privation.

In most Asian, African, and South American nations it is an easy thing.

And it is good to remember that even in France (so near to England) this was a reality.

Seek the Deliquescents

In Iraq do not play the game of the mean-minds.

Understand what the social design is. It sure has deliquescents.

For it has made good leaders do evil things.

What creates leadership over there? How is it maintained?

I must say that these things do have definite aspects and can be studied.

Packing and Delivering the Concepts

Then how to convey the concept of modern English social intelligence.

It is easy to spread a very malicious version.

What are the means and who can do it.

There are machineries and also suitable inputs to be delivered.

Otherwise such simpletons like a Gandhi can take over the imagination of the people.

Diligent Creators versus Cunning Besiegers

When I say Gandhi this should come out.

I have seen the precision and diligence that has gone to make the immensity of systems that the British created in India.

The various rules, regulations, and procedures that gave sense and security to the Indian social, commercial, and administrative functioning.

I have discerned the solid level of concern for the individual that lies embedded in the words and lines. (I am sure these things easily get unnoticed by many persons.)

Yet a person called Gandhi—who had nothing tangible to contribute in education, dressing style, manners, English language spread, or anything else —simply could spread the feeling that he is the saviour of the people.

Why the English lost in this simple competition for the people's imagination?

It is because the English themselves did not have any idea as to what is their contribution—being as it is burdened by their feelings of guilt over the 'supposed' enslaving of a nation.

There is a lesson to be learnt in conveying what is the greatness that is being lent.

False Grandeur

One of the greatest deficiencies of the American nation is that it simply has no idea why it is so powerful and where its greatness is embedded in.

It really is connected to English and its British heritage and nothing else.

Even though many persons—including my own relatives in the US married to locals—do repeat such things as Italian contributions, Irish heritage, Jewish intelligence, Indian IT personnel, and much else.

When America tries to intervene in other nations there is need to understand that these nations are places where English is not the system of practice.

Simply chanting 'democracy' and such nonsense simply makes them look idiotic.

Without this understanding America's definition of Saddam Hussein goes entirely wrong.

For Saddam was playing the game as per different rules.

Judging without information is a most immoral thing.

See what happened when he was handed over to the Iraqis; his hanging was done in a despicable setting.

Yet if he had stayed alive with them for a few more days it is more-or less sure that he would have been beaten to a pulp.

He was a leader to a system where the rules were different.

He surrendered to the American army. He wouldn't dare surrender to an Iraqi armed group.

America has erred in many areas.

Whereas the British came as saviour to the downtrodden groups in most nations; shown in its endeavour to forestall Communism has acted alongside with the suppressive ruling groups in many nations—be it in India, Japan, or in South America.

When such persons as Che Guevara stood and died with sincere efforts at dismantling diabolic social systems, America could have at least stood aside with an attitude of non-intervention.

Which American would like the social systems in South American nations? Then why take sides?

The best they could have done was to displace the Communists from their status of saviours and come in as the saviours. Not as the companions of tormentors.

(Actually South American nations are bound to remain in miserable states even when there is economic boom. The languages there need examination. Poverty is not entirely connected to national economic status.)

Rubbing with Negativity

The other thing about intervention is that the negativity rubs on English nations.

It is like the British colonialism.

The negativity that has entered England through close interaction with social systems which are the absolute inverse of English systems is of the nth degree.

Compromising English Systems

Beyond that soft English systems get mighty compromised when confronting irresponsible systems.

For example when America fights in Iraq and elsewhere—even for the sake of high principles—it has the curse of not just winning the battle but also has to see that the fight is contained in the narrow corridors of modern war conventions.

Any transgression will be punished by the American courts themselves.

At the same time the enemy is not bound by any such limitations. They fight with the historical principle of 'everything is fair in war'.

Within no time the English sides have to ponder on using torture and other third-degree methods.

It means that the negativity is infecting the English sides.

Isolation as a Healthy Principle

As a very invincible principle I think the code of isolation from strange social systems is the most healthy one for English nations.

It can save immense lives inside the nation. Conserve immense national resources which can be used for many other nation-building activities.

What Gets Bruised?

What gives courage and pride to English soldiery to fight in far-off nations is the quiet faith that there remains a place—a nation—where there is appreciation.

Yet when this very nation gets changed beyond recognition due to the swarming of non-English social systems the essential qualities get worn off.

It is like the case of the Soviet cosmonaut who got stuck in space when the Soviet Union broke up.

Create Little Englands Everywhere

It is good to understand that many persons in all nations where English nations intervene shall endeavour to cross over to English nations.

To support and facilitate such ambitions is not good for English nations.

If people in these nations like to live in English nations the best thing that can be done is to encourage them to create English systems in the very places where they live.

It may sound difficult. Yet it is possible.

It is in this that the English nations should pour in their resources. Not in paying for an exodus.

Winning in Iraq

To conclude: In the current condition the war in Iraq has to be won at two levels.

It is not weapon superiority that has to do the job.

But the other things that led Britain to world leadership.

It requires detailed writing.

117. Beggaring Pakistan, Imposing Democracy

America is running around the world trying to impose democracy everywhere. Now it is after Pakistan.

Has it occurred to anyone that imposing democracy is as equally dangerous as imposing any other political system that does not spontaneously arise from that particular society?

How would the present American president act if he were the president of Pakistan? Does he think that the crowd is the same and they act in similar manners to that in America?

I am pretty sure that President Musharraf is doing a better job than America is doing in Iraq, where it went to impose democracy.

Is it: impose democracy and let the people starve?

The enemies of Pakistan will be overjoyed to see the return of democracy in Pakistan. They will await it with drooling mouths.

Democracy is a failed political system in most Asian and African nations. Yet there is no other system which is better in these nations. All are equally bad; the only silver streak is that at times good rulers appear.

There is a basic design error in these societies.

Democracy can succeed only in a society that has the language that has created it—that is English, and similar languages.

If any of the politicians come to power in Pakistan, it is my confirmed conviction that within no time the nation will plunge into an era of gigantic corruption by them and their coterie; this is what America is desperately trying to impose on Pakistan.

Talking about America's commitment to democracy, would it not one day say that the British monarch is an anarchic entity and send its troops to shoot him down and also his deputies in Australia, Canada, and New Zealand?

What is to be understood is that America should strive to first bring in the unique social condition wherein democracy becomes the easiest political system naturally—that is by creating an English social system.

Has democracy been a success in India? I do not think so.

Ninety-nine per cent of the population are wary of the government officials, and everyone is terribly frightened of approaching the police for anything including giving civic information.

Corruption is rampant.

Technically an official who takes a bribe of just Rs. 5 can be sent to prison for at least 6 years hard labour.

I am yet to hear of anyone really spending time for this.

It is common knowledge that to put the corrupt officials of India through the court proceedings as per current efficiency will take at least a few ten thousand years.

If this is the manner democracy is going to give results, then it is better it is thrown into the Arabian sea, and a strong man with vision takes over.

It is very difficult to find such a person in Asian nations. I do think that Musharraf may be an exception: I do not know if he is corrupt. I hope not.

In India even the so-called founding-father-like person Nehru's family is neck-deep in corruption charges.

Talking about decisive action, this is a piece of history from British-Indian days:

There were a huge group of persons existing in North India in the early days of the East India Company rule. They were known as Thuggees.

Their main preoccupation was alluring traders and merchants on long-distance travel with kindly attitudes and then killing them in a ritualistic manner.

They actually struck terror in the minds of the populace. But none dared to talk about them, even if the persons concerned were known.

For they came with political patronage, and also divine connections.

Even the British in the earlier times took an attitude of pretended ignorance.

Yet when a decision to crush this menace was made, the appointed officer, William Henry Sleeman, did it with meticulous efficiency.

The culprits were caught and hanged.

I do think that a modern type of judicial appeals were allowed to them.

I believe that Sleeman did not expect that he would be alive for a few centuries to see the judicial processes through.

This writing of mine is not anti-American, but actually pro-American.

I am just saying 'Conserve your energy and help others; but do not waste your resources in useless ventures, which will not be appreciated'.

118 The Iron Sieve, Opening Pandora's Box

A Travesty

Recently I happened to watch the economic summit that took place in a European city, in which financial leaders of many nations participated. I saw it on the BBC. It was done in the background of the economic meltdown in the US.

The tremendous self-confidence exuded by the Asian side was remarkable. The economic power is shifting to the East, and the West is going down.

The whole scene was dripping with tragic levels of un-understandings. Let me explain. It is a most complicated scenario.

The Changing Scenario

There is money in the Asian economic leaders, and they are readying for the leap into the vast unconquered domains. It is a scenario that should bring happiness to the people of the east; well, would it? I doubt.

As to the west losing the economic power, well, is the West really economically powerful, if the English nations, and a few others are not taken into account? Is Russia really powerful? I am not talking about the technology in the war machinery. What about East Europe? Is it not West? What about Germany and France, who literally have economic and social systems that swing from one extreme to another periodically?

The Source

Let me start from a bit farther back.

At least till some fifteen years back, the splendid 'knowledges' were in the hands of the US and the English nations. I admit that I am being biased in these words, for other European nations were also in the know of many things. Yet, basically information dissemination started from Britain over the years. (My explanation in this regard later).

Magnanimity towards the Scheming

Then came the open-mindedness of the English Universities to bring students from all over the world to study their sciences. It was a very noble endeavour, no doubt at all. Yet, look at the other side.

If there was such information in any such nation as India, China etc., does anyone think that they would allow any outsider to come and collect them? Only a very, very foolish man would think so.

Remember the story of how the ancient Chinese tried to protect their silk manufacture monopoly by restricting the taking out of the silkworm from their nation. It is a story, I do not know if it is true.

Opening Pandora's Box

Now look at the scenario. The basic idea of computers came from Britain (English nation), and developed in US (English Nation). Now the technology is in the hands of the Chinese, Japanese, Indians, and much else.

Like that, every other item of information and technical knowledge that were discovered in the English nations is in the hands of nations that had no legacy to it.

Think of microbiology, Medicine, Mobile phone technology, Modern Textile manufacture, modern technology in Iron & Steel manufacture, and every other item. Beyond all that think of such things as Aviation and Weapon manufacture; and also of Nuclear technology, including nuclear bomb manufacture.

I must admit it is a terrifying thought that terrible technologies can now be in the hands of touchy social systems.

Where It All Garners

Everything is in the hands of nations that are literally the very antonym of English nations.

Now, look at the international power struggle scenario. The English nations have been over the years giving money and much other assistance to the developing nations. This money and the assistance end up in the hands of a few persons in these nations. They individually develop and garner strength to come back and compete with the English nations.

Looking at this scenario from a feudal language scenario, the English nations have been utterly foolish and gullible.

The Creamy Layer in the Citadel

Now, look at the economic scenario in such nations as China and India. By viewing a selective scene in these nations, one is impressed by the looks of the few who are riding high on the huge economic surge.

Yet, there is a huge mass of people who are not touched. Why? Is it because they are slowly approaching the wealth, which is on their way? No, not at all.

Only a very stupid person would say that what they lack is wealth. No, the situation is not so easy; it is a bit more complicated.

Poverty as a Component of Social Communication

I have heard of US and UK 'experts' talking of daily wages being only a few dollars in some of these nations.

The reality is that these 'few dollars' do have the same power locally as what a similarly placed person in an English nation can derive in their own nation with their daily earnings.

To put this perspective in place, I will relate an incident, which was related to me by another man. This happened some twenty years back. I am taking it from my memory.

A South Indian person was employed as a cook with an Arab household in the Middle East (I think in the current UAE or some similar nation). Though in the Middle East context the pay was negligible, what was happening in the native state was simply of the supernatural level.

The very fact that this man was employed in an Arab's house had the value of gold in the local society; including the banks.

He was able to build a huge house, have a number of servants and buy a few buses and such. Still he continued as the Arab's cook in the household, for this was the fuel that made this splendid social machinery churn.

One day he, in a desperate mood to convey his realities to this Arab boss, invited him to this native land.

When the Arab came, what he was to witness was really of the stupendous order. Actually, his cook was in reality the possessor of a much bigger capital than he himself.

Only thing; if the items of possession were converted into Middle East currency, they would diminish heavily in value. Yet, there was no denying the intrinsic value.

Actually, the poverty stalking most of the developing nations is not a lack of resources, but in the social design, which does not allow equitable distribution of human personality.

I am sure this may seem a very weird contention. It is true that there are nations in Africa, Asia and South America, which are seemingly so lacking of resources that poverty is only a natural component of their society.

Well, the truth is that it is not so.

For example, if the whole population of any state of India are replaced by the British, with access to the same resources as to the earlier natives, what would happen? Or, consider the population of Britain are removed and replaced by a same number of people from India. What would happen?

Both the places would simply display the quality of the people residing there.

Graces in Seclusion

Now, what actually has happened is that information and technology has passed on to a few persons in the developing nations.

Persons who are connected to them will also reflect the glorious times dawning on them.

Yet, the majority population would remain the same.

None of the persons who have got the blessings of the technology would like to share it with their lower level fellow citizens. (The only way for it to go down would be through the marketing stance of huge MNCs, who want to gather a wider market).

How the Fortress Can Be Infiltrated

At the same time, what is happening to America? The situation is a bit dangerous. What was more dangerous was the mood of splendid placidity. As if America is living on a pedestal where it remains above the scheming of the others.

The word recession is dangerous; as of now.

It is not like the earlier times. During the recession of the 30's, American recession did not happen when the economic leaders of the feudal language nations were in powerful situations.

Yet, now the situation is dangerous. For, if America goes down, American institutions, built on English communications systems will get bought by the sneaky economic leaders of the feudal language groups.

It is an experience that has not fully dawned on the English speakers.

Only the English men who lived in the colonial nations understood its power in its full awfulness.

Arranging Seclusion from the Alien Cultures

Here I need to slightly digress to emphasise this point.

Even though the English ruled India, they couldn't mingle with the Indian crowd much. Not because the Indians were of the inimical type, or because the English were of the superior types.

The reality was that the English were weak in the Indian systems, and the only refuge for them was to keep away from the Indian systems, other than from a position of superiority.

It is a big topic. Just one minor point would give an inkling of what I am alluding to.

Consider an Englishman in colonial India who teaches English named 'Harry'. Can he allow his students or the Indian social beings to address him as 'Harry' or even 'Mr. Harry'?

When his wife Alice is going to the town, can the locals be allowed to address her as Alice or even Mrs. Alice?

These questions may seem quite silly. Yet, it is on the power of these silly understandings that Indian languages and society works.

If anyone says that nothing will go wrong if the people were to come and call her Alice, then this is the stark un-understanding that I am referring to.

The Folly of the Stupid

In the Economic Summit I referred to in the beginning, the American Treasury Secretary warded off the threat to American economy by the growth of the Asian economy by saying that this was good for America, as it would give more market to the American goods.

He said it was a win-win situation for everyone.

He was smiling when he said this, and seemed to give the impression that he was clever and had thought about this situation thoroughly.

No one else laughed, and seemed to gaze at his thorough gullibility with a mood of disbelief.

For, when the Asian economic leaders take over the stage, everything imaginable in English would change.

There is not going to be a win-win situation for everyone.

It would be a situation where the Asian monarchs will simply override everyone and everything.

Creating Shah Jahans

They are the new Shah Jahans of the Economic World.

Look at the Taj Mahal. Does it reflect the reality of India? Well, it does; but not in the manner the shallow experts declaim.

It reflects a language and social system which focuses the whole level of power and reasons for existence on a few persons. Others are simply slaves; yet, willing slaves, who find salvation in displaying stolid reverence and obedience to the master class.

Reflecting Hierarchy in Architecture

Again a slight digression. I have seen on Discovery Channel various documentary films on such cultures as the Maya, the Inca, the ancient Egypt and others.

The commentary talks with splendid ignorance and expert assertiveness on the social compulsions of these cultures and their glorious achievements.

Actually, most of the splendid structures that are on display are not examples of glorious scientific achievements (many such achievements are there; many are not); instead what they display are the extreme feudal communication structure of the social system.

In heavily feudal communication systems, there is need to exhibit terrible levels of might and power to enforce the huge canyons of difference in the hierarchy.

In many ways, it only shows the mediocrity of the people involved.

Even in present-day India, when the top or lower persons are from a mediocre tribal class, there is need for majestic buildings and very obsequious behaviour patterns to enforce the communication system.

Actually, even in English systems, where there is a feudal content in the communication, there ought to be similar buildings; like for example, where the monarchy dwells.

Shah Jahan as an Exponential Force

The modern economic leadership of the Asian nations are simply the modern Shah Jahans.

Their power is of a very different kind.

Everyone below falls into line in the local language system as the ‘Shah Jahans’ become more and more powerful.

This power goes on increasing exponentially. It is like being a part of the military machine.

Persons who become part of the management systems are willing slaves who also get a beautiful share of the glory; the majority stands outside this shower.

What have the English nations done by empowering the capitalists of the feudal-language nations? They have only created 'Frankensteins' (the word is wrong actually; check the story) who will come to take over the English economic systems, and then move on to corrode the English social systems.

In Another Communication Design

Going back to the Summit meeting. The conversations were in English.

Imagine the scenario if the whole conversation was in Hindi or Tamil, Chinese, Telugu, Malayalam etc. The world becomes different.

In the current situation, nothing grave would happen; for the understanding is there that the leadership is still in English hands.

Yet, if the leadership is in any of the aforementioned feudal-language persons, then the dialogues would bear painful spikes and pounding hammers.

If this dialogue of mine remains un-understood, then the English economic professors are simply wandering in shallow waters; they have no inkling of the dangerous depths.

The Wisdom of the 'White Man'

Around the year 1997, I met one person of severe feudal-language personality making haste to go to America. He was a computer professional. He knew a sprinkling of English, which was enough, since with that much English he could do Visual Basic, C Plus and such other things.

I tried to imagine the scenario of such persons becoming a link in the English social structure.

I simply asked him one question: 'If so many computer persons enter America, what would happen to the local English society there?'

He immediately gave a very remarkable answer, 'The White men there are very clever and know what is what. They would allow only the correct number of persons who are required, and so it would be good for everyone'.

Now, this answer I knew was of a silly level, and from my own experience in 1987 (when I saw persons in another place planning to enter America through Mexico), I knew was not correct.

Yet, what was remarkable about this answer was that the so-called 'White Men' were not very intelligent.

For, in spite of being the best in scientific knowledge, good in natural resources, fantastic in infrastructure, and many other things, the power is draining out to the inimical sides.

Beyond all that, America has allowed itself to be engaged in so many world conflicts where all it has gained is a reputation of being an associate of evil regimes or senseless happenings.

When Communication Moves Through Valves

Some ten years back, one very patriotic person came and told me in a most boisterous mood that the majority doctors in the public health service in England were from India.

I am not sure if this information is true. He was only boasting about the capacity of the Indian doctors.

Well, I have not found that Indians are intrinsically of lesser intellectual capacity. Yet, my thoughts simply went in another direction.

It was like this: In Indian communication systems, every person in the communication link has a relative value (it can be a number, if one can visualise it as such).

When information, queries, commands, requests, and such things move in through the links, there is inner code that works and checks the relative value of the recipient as well as that of the sender.

Actually, I am talking about spoken communication, either directly or by phone (written communication is slightly less influenced).

Depending on the relative differences, the communication moves through a sort of valve.

When the results of the checking are positive the message, information, query, command etc. moves; otherwise, the valve blocks it.

In short, everything moves only in certain directions, and to the other direction the communication gets halted.

Since Britain is fully English, the effects of this valve wouldn't be much.

Yet, as more and more persons of the same feudal language become part of the communication link, there is bound to be a strange level of inefficiency coming into play.

It is strange because the persons concerned may even seem to be very effusive in their work, and also much committed.

Yet, things get delayed, infrastructure starts getting inadequately maintained and such.

In the macroscopic level, it can cause national havoc.

Luxury of an Emotion

Coming back to the Economic Summit, there was one person from some Asian nation who talked voluminously about the fact that most of the wealth of the world is concentrated in the 'West'.

He was arguing stolidly for the poor and their requirements.

Yet, this person himself looked pretty well-fed and seemed to have remarkable similarity with the political and social leaders of such nations as India.

They all are pretty rich, and move around in international circuits; their servants sleep on the floor, and have to use very reverential words to them.

Yet, they are disquieted by the riches of the 'west'; their own riches they seem to consider as some personal grace of god.

This person's one dialogue was very illuminating. The fact that what the 'west' give as food to their pets is enough to feed the poor in the world.

The problem here is that in the English nations, many persons show very good consideration to their pets.

Many Indians would look with incredulity at the affection some dog-owners show to their dogs. (For, many high-caste Indians were trained to treat low-caste Indians as dogs—not English dogs, but the variety that are around them; that is kick them). Now, the same treatment is given to the Indian citizens by the Indian bureaucracy.

The other issue about this dialogue was that the 'west' should give more to the leaders in the east, so that they can pile up their coffers more.

Opening Doors to Rudeness

Now, there is another scenario to be taken up.

If America goes down and lots of people from other nations simply clamour inside in the ensuing melee and bedlam, what happens to the society there?

An Indian poor is different from an American poor, not necessarily due to colour, but due to other social factors.

For an American-Indian is remarkably near to a White American in demeanour, than to a rich or poor Indian.

So, the problem the English nations need to be wary of is the wearing down of their social interaction system; more than anything else.

For what can enter English nations along with feudal-language communication systems is a strange level of rudeness; more or less, created by the inner working of the feudal communication among the new entrants.

Yet, it can create severe jolts in the English community; and slowly it can create similar behaviour systems as reactions in the locals.

Here the issue is not at all connected to colour but to real irritants in the communication signals.

Enforcing Democracy in Feudal Structures: A Case of Jumbling Designs

Now about America running around trying to teach democracy to the other nations. It is a pretty silly endeavour.

For, democracy has nothing to do with the process of casting votes. It is very much connected to the freedom for articulation; not necessarily in the political circles, but in all arenas.

In modern English, democracy is a natural component.

Ronald Reagan as a Gandhi

Now, think about how other nations—I mean feudal-language nations—function. Maybe I can illustrate with an example.

Many years ago, Ronald Reagan was shot at by a bystander. He did not die.

Now, think that he had died on that occasion. If it had happened to such a leader from India or Pakistan or such else, this is what would come about:

There would be an enforced national mourning.

Then there would be clamour to take on the mantle of 'chosen-heir'.

One man would finally fit in this role, and he would ride to success in the next election, on the sympathy wave.

The school syllabus would then start teaching about the dead 'Ronald Reagan' who would look remarkably like a saint.

As generations go by, he would rise much above the common crowd as a divine person; and his followers would bask in the glory.

This is the social scenario into which America is interfering with no understanding, with a beating stick called democracy.

Lending Legitimacy to the Diabolical

Here what needs to be brought into study is what it is that the US is doing by joining hands with the establishment in such nations, and lending legitimacy to their doings.

It is doubtful if there is any Asian nation where social liberties can be equated to that in an English nation.

Ceylon as an Example

Look at the case of Sri Lanka. It was first Ceylon.

When the British left, there was haste to make it Sri Lanka.

This haste does denote many other factors; that of local cultural issues trying to come back into power.

Now what is wrong in local cultural factors? Well, Sinhala language could be feudal, where the lines and designs of hierarchy are perfectly in alignment to persons who follow that system.

Yet, when persons from another feudal-language system are asked to show subservience or alignment with that design, it wouldn't or cannot happen.

If the designs are studied, it would be seen that both have spikes that cause hurt to each other side followers when they come close.

Incidentally, English has the ability to dissolve or at least non-detect these spikes.

So, it can be understood that it was the presence of English language in supremacy that allowed both the groups to exist in harmony.

When English goes out, then there can only be spite, spikes and hurt.

The best way out is to live differently; and have a detached attachment.

This issue is one of the causes of existence of the LTTE. (There is another cause also which does not fit in here).

Now, in the fight going on there, why is the US coming as the saviour of one side, and that too the stronger side is a moot question.

I remember the documentary film 'Battle of Britain' about British people's motivation to meet Nazi danger. Women are seen readying themselves for battle. It was really inspiring.

Now, what is wrong to get inspired by seeing Tamil women training themselves to meet the Sri Lankan army?

If the USA sides with the onslaught from the army, it would be a case of heady stupidity which can call for divine retribution.

Hostages as Sureties

Here again a slight digression: The so-called terrorist groups in so many nations including South America take hostages. UK and US consider them as terrorists based on this action.

Well, it is only intelligent to understand that in most nations like India, Pakistan, South America etc. when a person is arrested by the police or army, it would be good to catch the concerned police official's someone as a sort of surety or guarantee (that the person will be returned in the same shape as earlier).

Actually if a woman is captured, a woman from the official's side should be captured as a surety.

This is the only manner in which it can be assured that the captured person would not be terribly ill-treated.

It is not a case of the officials being bad or the other side being good; it is only a stark explanation of how persons in custody in feudal-language nations will be treated.

It is not an issue of individuals being good or bad, personally.

For the US to be judgemental about people's actions in other social systems, by understanding the words 'police' and 'army' as one understands them in English systems is being very, very stupid.

I have no doubt that no English nation would willingly allow their citizens to be in the possession of feudal-language police systems; (even in Philippines).

If this be so, can one find fault in other groups also demanding protection from their own police and army personnel.

The One and Only One Legitimate Rebellion

The US is conditioned to consider only one rebellion as legitimate; and all other rebellions and revolutions are illegitimate; and this legitimate rebellion is the American Independence war.

Compared to the immense causes that spur revolutions in many other nations, the reasons that made the Americans go to war with their mother nation was downright stark stupidity.

Democracy and Its Strange Bedfellows

Also, harping on democracy will give strange bedfellows for America.

For example, under this label, India and America are equal, or at least India is better than America; at the same time, UK is a criminal.

Possibly, in the distant future, Indian army will have to join with the US army and go shooting the British Monarch; ostensibly to enforce democracy there.

The US goes around giving huge aid packages to the varying nations in the third world nations. Does it in any way check what happens to the money thus spent?

It is only intelligent to understand that most of this money gathers into private hands, who are bureaucrats and politicians.

They gather strength and later appear as global business leaders.

The Disaster in the Offing

Now about the current economic problem of America. Was it unexpected? I think the only question was when; and even now, remedial measures can be taken.

I remember stating in some of my writings that the new concept of globalisation is a very strange phenomenon, much different from anything that can be conceptualised by traditional economic theories.

For, they all functioned from an English point of view as far as feudal-language nations were concerned.

Now, the focus or let us say the power has shifted; the logic of international relations and economic activity will be dictated by the codes in the feudal languages.

I can't find my earlier writings here, yet one link is http://www.ukresident.com/forums/index.php?showtopic=1738&st=0&p=17920&entry17920, which contains only a slight reference to the topic mentioned.

Bedlam as an Effective Political Strategy

Now look at the situation in Iraq. Actually, what America is facing is a typical reaction. The enemy is not bothered to win the war, but to spoil the situation.

In many ways, this is a situation in many feudal-language nations. I am not very sure if the language in Iraq is feudal; it may only have a certain level of negativity, slightly different from such nations as India, Pakistan etc.

I can explain what I mean to say with this historical example.

When the British were ruling India, they brought in democratic institutions. In the three Presidencies viz. Bombay, Madras and Calcutta, regional assemblies were created with a lot of elected Indian politicians filling in.

It was a historically rare opportunity to get trained in such elevated political concepts for the Indians.

Yet, there was one party under the leadership of Jawaharlal Nehru's father, the Swaraj Party, which had only one agenda; that of simply getting elected and once inside the assembly, simply creating obstruction to the smooth functioning.

In many ways, this activity would get them political mileage on the rude streets; yet, it was simply a negation of a divine opportunity.

Now, this is the typical manner in which feudal-language situations function.

I remember when I was in my college, where the communist party students' association was powerful, they wouldn't allow any other party functionary's to make speeches. They would be shouted down.

In many ways, the very hearing of another ideologist's idea was frowned upon by the party leadership.

It was not a communist issue actually, but that of the feudal-language communication design, wherein even a simple hearing of another persons' ideas or a simple acknowledging of a person from another group would create ruptures in the enwrapping leadership structural design.

Similarly, what confronted the US in Iraq is an attitude of wanton senseless destruction.

The reader may remember when Iraq was conquered, there was a spree of burning up of oil wells everywhere.

There was no thought that un-replenishable global natural wealth to which they had no rights, were being destroyed.

I should say there is a lot of minor understandings connected to this wanton act that still eludes the US policy makers.

I remember the shocking scene when the American Secretary of State Rice replying to Senate Members using meaningless terms from the subject called International Relations.

What was shocking was the tremendous level of un-understanding that nations do not really run on the principle inside that subject, but on deeper emotions.

Encrypting Hate and Revenge Through Generations

One of the real items missing in English understandings is the hate and spite and the recurring urge for revenge that gets encoded/encrypted into the designs and links in the feudal-language communication structure.

All these malicious contents get spread through the links in the social system.

Even though there may not be persons who understand this concept in the precise words that I have said, actually the members of these social systems are very much aware of all this as a social mood.

Yet, the English nations when they intervene in self-encased alien social systems, they have not much ideas about this. This ignorance really portends danger.

The False Inspiration and the Real Trainers

Obama is impressive; yet, what has he said today? That he gets inspiration from Gandhi.

Actually what is evident in Obama is the effect of English training on persons coming from non-English genetic pool.

Yet, he does not seem to remind himself of this.

When mentioning Gandhi, he is actually talking about things he has no idea about.

It is like the advertisement I saw by British Airways, wherein a BA airhostess is saying a Namaskar to the passengers.

BA evidently does not understand the real meaning of this gesture when a serving person is addressing thus a group of customers.

(I would suggest that BA stick to English manner of welcoming. It is more elegant and also what they understand more).

Remembering a Genius of the Past

I would still say that Robert Clive some three centuries earlier had more understanding and sense about alien social and cultural scenarios than modern exquisitely-educated experts.

I have not written this much to caution about English knowledge, wisdom and information spreading to other social systems, but the need to carefully map out the ways and manners of how it should be spread.

For, these things are entering into systems where the concept of free will is really a utopian concept.

Everything moves along unseen and binding lines of conduct; everything including thought process.

Let English knowledge spread out lending light and leadership to the hopelessly suppressed people; and let them also acknowledge the source.

I would have liked to write more, but words have exceeded beyond expectations. Moreover, time is also a very precious thing.

Yet, most of these ideas are there in my book that I wrote first in 1989.

Continuing: The Defining Moment

I can't say that there is tragedy in the offing. That would be too pessimistic.

As far as all English nations are considered, it is time for consolidating their resources, and fortifying their borders, physical, economic, as well as intellectual.

(I remember Winston Churchill's words: *We have our own dream and our own task. We are with Europe, but not of it. We are linked but not combined. We are interested and associated but not absorbed.* I got it from Wikipedia, but I can't find it now. I think it is time to think of an Anglosphere. It might be good for the whole world.)

As to pouring the money into the US economic gorge, it might be a better idea to pay for the homes lost and also get the homeless all in good houses. And to get back their jobs, before the onslaught of the lower indicant words in the other languages add to the tragedy.

One of my own relatives on a visit to the US told of a US war veteran she saw in a state of destitution, and asking for money.

The words used in our languages for the poor is powerful and crippling.

It was a defining moment. Defining the future if English systems collapse.

I remember films like Guns of Navarone, A Bridge Too Far, The Bridge on the River Kwai and such.

I couldn't really differentiate between British and American themes then.

The last mentioned film depicts an English Syndrome, which I have named as The Bridge on the River Kwai Syndrome.

Well, have many of those characters gone destitute and homeless?

Well, one wouldn't be able to enjoy such movies, if such thoughts come in.

119. What the Future Holds for the White UK Group

QUOTE

There are tens of thousands of lazy people in this country who won't work and think they are too good to clean toilets and work in KFC so why not let people who will perform these tasks with dignity and good humour have a go? Have you calculated how much tax these people pay our government?

I fear to tread into immigration issues in the UK; for the rebuke I may be subjected to; and frankly, these issues should not bother me. I am neither in the UK nor am I a 'white' as understood in native English.

One cannot blame a huge portion of the world population striving to arrive in the UK by hook or by crook. Taken from an earthly perspective, Great Britain can be the nearest conceptualisation of Paradise for a great portion of the population in many nations, including India, Pakistan, East Europe and Africa.

At the same time, it would be utter foolishness on the part of the current natives of GB to allow all of them to land in their minute land space.

I aim to only comment on the words quoted above. The hint of toilet cleaning. I can give a quote from the book written by me, some 18 years back, when Britain was much different from what it is now.

QUOTE

One of the casualties of feudal language in a society is dignity of labour. There is no general sense of dignity to any labour, which mainly involves physical labour. Proponents of these languages have then argued with me that in their languages, each work has a dignity consistent with its social status, and thus they also have dignity.

Though I have not been able to make any sense of what they have clearly meant, it does seem that each sort of labour has a dignity, which is in a hierarchical position to so many others. It may be true that different type of labour have different levels of attractions, and also repellents.

Nevertheless, in the feudal language, the person who does any type of labour is affected by the level of the labour. In other words, any type of work, which is having a lower level, will affect all the social attributes of the person who does it.

It is a fact that in India one has to be very careful of the types of work one is doing. For, there are lower type of work, and even business, which if you are involved in, can catch you by your throat and fling you to the depths of society. It has nothing to do with the English concept of honest and honourable labour. For, even if your labour is dishonest and dishonourable, you will be respected if you are the master of it, and you make a lot of money.

Toilet cleaning is not a tedious work; only what is tedious about it is something that can be alien to English. The feeling of some sort of a huge social force pulling a person down.

At the time I wrote my book, toilet cleaning was a hideous work in India. Now it is understandable that it is so in England also.

I can prophesise that within a few decades, not only toilet cleaning, but many other jobs also will stink over there. Even now, many jobs may stink if done in the presence of persons from many nations similar to India. It is in their language; the effect is something completely alien to English and England.

Such workers as restaurant workers, building cleaning, real estate agents, taxi driving, vegetable sellers, fishermen, and much else can become thus; stinking. It is a slow process. Actually all these jobs are fantastic and I would vouch for the fact that many of them do have a definite quality of adventure in them. Yet, in India, sitting like a potato in a dull office for a whole lifetime is considered decorous.

The moot question is why should England become so un-English? I also foresee the possibility of many current native youngsters ending up in jail in the future for racially charged dialogues. Why invite such tragedies?

Moreover, as more people start pouring in, more jobs will be there lying awaiting a suitable person from outside. The locals will start catching the abhorrence disease.

My contentions have nothing to do with 'Whiteness' and 'Blackness'.

120. CIA Torture techniques, The simpletons

I read on the BBC website about the so-called CIA torture techniques. Here is the quote:

Water boarding: prisoner bound to a board with feet raised, and cellophane wrapped round his head. Water is poured onto his face to produce fear of drowning.

Cold cell: prisoner made to stand naked in cold, though not freezing, cell and doused with water.

Standing: Prisoners stand for 40 hours or more, shackled to floor.

Belly slap: Hard slap to stomach with open hand. Designed to be painful but not to cause injury.

Source: Described to ABC News by un-named CIA agents in 2005.

Sitting here in India and reading these details makes me laugh. What has been described here is simply a matter of extending discomfort and some level of pain. It is not really torture as understood in India.

Real torture here involves inflicting intense, brutal pain – not something merely prolonged. People are beaten savagely to cause crushing agony. Burns are inflicted. Suspects are hung upside down and beaten. The soles of the feet are targeted. Pins and sharp sticks are pushed under fingernails or into the penis. Victims are immersed in boiling water. They are killed slowly. The head is punched so hard it snaps back and hits the wall. Moustaches and beards are yanked out. Fingers and toes are bent backwards.

I once met an Indian army officer who had received accolades during the Bangladesh war. He was praised for extracting information from captured Pakistani soldiers with lightning speed during the heat of battle. This was immensely useful to the Indian side.

What the CIA is reputed to use seems laughable by comparison – even when set against what happens daily in most Indian police stations. Again, I am sorry to say, it is connected to language.

Let me take the example of the south Indian language Malayalam. I have done intense research on it. I have found it to be one of the most feudal languages I have encountered – in certain ways, even more so than Tamil.

When a man enters a police station, the first thing the officers seek is his job and/or his family connections. On that basis, they select the word for “You”.

- If he is a “Sar” (meant for government officials), he gets a seat, tea, and perhaps pastries.

- If he is a teacher or some other socially known person, the “You” is “Nigal”. He may get a seat – but not necessarily tea.

- Yet if the person is a lower-grade citizen (meaning no government job and no proper family connections), the “You” becomes “Nee”.

Then he can be – and often is – called a “son of a bitch”, a “mother fucker”, a “rascal”, a “dog”, and much more.

If he is the accused, it is rare for him to escape a beating. But what is often more terrorising than the beating is the very lowering of the word “You”. It can literally kill a person – socially, and also physically.

If the person is a complainant, he is treated as a nuisance.

The terror of the police here is nothing compared to what people in England might imagine – unless you have proper connections.

As for the Americans, I can only pity them. They are simply living in a fantasy world. Realities are much rougher than they can imagine.

121. Inconvenient Truth

QUOTE: *Immigration is diluting our culture and leading to the breakdown of society*. END

I am posting a quote from my old writing, written many, many years ago.

QUOTE

The social embedding: *Now let me lead the reader to another scene. That of so many non-English language natives, who can speak in English, becoming a functioning part of the English societies. Many persons would be embedded in various groves of the English societies, at various levels, and various professional areas.*

When their number is small, they show metamorphosis into English demeanours. But when their number swells, and they chance to maintain a sub-culture group in their native language, then the usual metamorphosis stops working.

They continue to imbibe the feudal intonations from their native countries. Their families also remain in a starkly different mental and anthropological mood from the mainstream.

Any person from this group, who every day enters into the mainstream social and professional groves, returns daily to the negative subculture at the end of the day and week. In other words, they exist as a conduit of negativity to the mainstream English social system.

The problem is not that any non-English person may seem bad or vile. The issue arises when he or she is nice and able to break through the social barriers.

He or she then continually becomes the door for the other negative society to dabble, discuss, and monitor the mainstream society – with a most forbidding moral tone. This may be disturbing to the free society that has been created over so many years here.

Moreover, this person becomes a real source of disintegration in the English society. Some persons discern the danger and negativity that he maintains through his ambivalent personality. Others don't discern it and allow full freedom of interaction to him or her.

Also, some even implant him or her in specific social groves. This can create the first sowing of disharmony in the earlier society.

What I have just said may not be very easy to understand for the reader – and for me to convey. For it is a theme so fine that I fear, if I am not careful, I may convey the idea that all non-English natives are dangerous to the English nation.

No, that is not what I want to make understood.

My actual theme is that the same person being alone, and the same person being part of a crowd of his native fellowmen, are entirely two different personalities. Also, the social software programme that comes into the English society in both cases are two entirely different ones.

So with more worker immigration – to the detriment of the local worker – there can be many social effects. If these are not clearly understood, they can lead to the lingering demise of the English nation.

Before concluding, I need to make one more statement. That is, that Englishmen or citizens of any other English nation do not have any superiority.

Only, by some stroke of luck they happen to live and function in a most easy and positive communication and social designing software programme. And they need to understand that once this programme is corrupted, then they are no better than any other barbarian nationality. END

Now, before signing off, let me say that English nations currently are totally unaware of what they are dealing with. Each nation is like a machine working on a specific language software.

When compared to English, many feudal languages are like viruses that can create machine/system breakdown.

Many of them have the potential of bombs. For example, in many feudal languages, others can literally decide on the personality or level of existence of others. This creepy right is a very dangerous one.

It does continually create extremely volatile social moods in feudal language nations. The only way to maintain a level of tranquillity in these nations is the presence of extremely draconian rules and administrative systems.

I fear, before long, England would be installing similar things inside there.

122. Decorated British Soldier gets life imprisonment, For murder of Asian waiter

I quote from another post of mine:

QUOTE *The moot question is why should England become so un-English? I also foresee the possibility of many current native youngsters ending up in jail in the future for racially charged dialogues. Why invite such tragedies?* END

Decorated soldier Michael Ross shot dead a Bangladeshi waiter, when he was aged 15, some 14 years ago. His action was described as 'savage, merciless and pointless' by the judge.

I can only pity all the persons concerned. The murdered man, the accused as well as the judge. The murder has been seen as purely based on racism. That of a non-white skin irritating a white skin man to the point of encouraging him to kill the non-white.

I do not really think that skin colour in itself does irritate. If so, there are so many of my own associates over here (in a nation which is a million times more colour conscious) who have dark complexion, but are of attractive demeanour. If skin colour is the only thing that defines personality, then how does one explain Barack Obama?

There are many other finer elements that bring in the irritation, not just skin colour. Yet skin colour is used as a very easy signpost to identify a lot of other attributes of a person – especially cultural refinement. But in modern times, it is not a reliable tool.

Now coming back to the murder issue, what could have really irked the teenager to take up the gun with such a mood of vengeance?

There was a slightly similar incident over here in India also, more or less in the same period, in Delhi. The Jessica Lal murder case. A young boyish-looking youth during a celebrity party went to the bar and asked for a glass of liquor. He was dismissed by the glamorous girl serving the drink with some snub. The youth took out a gun and shot her point blank. That much was the original story. I don't know what has come out in the court verdict.

Now, what must have irritated the youth (of higher social class)? Just a change of 'Aap' to 'Thum' or 'Thoo'; all meaning You. Generally there is a tendency to use the lower 'Thoo' or 'Thum' for the youngsters. Yet in Hindi, the serving class usually hesitate to use it to acknowledged social seniors' children.

Now, it is not just the simple change of words that alone terrorises. It is the accompanied different level of attitude, glance/glare, shooing off/accommodative action, courteous behaviour/rude manners, not conceding to polite requests and such. Beyond all this, the very seeing of this scene by the many others all around. And also the feeling that the lower status person has done a very negative evaluation.

It is a very powerful occasion, which calls for adequate and equally powerful remedial action.

It could also have been the other way round, wherein the youth demands using the lower words and reaps the rankling discourtesy.

I am not certain that this was what happened in Delhi. Yet I do think that it might be. Even though no one has reported on these lines.

The persons who react very violently to such terrible degrading inputs are usually the persons belonging to the softer world where they are used to respect from others. There are the others also, who are courteous and well mannered by temperament.

The other types, who themselves are rude and ill-mannered or the lower classes, do not get too much bothered by all this.

This tremendous irritation is an everyday event all over India. Yet not many people get shot, or do the shooting. That is because only very few people have access to guns. If it was otherwise, the exploding population of India would head straight for implosion.

Now, how does one connect the Delhi issue with that of what happened over there in a British restaurant? Well, one requires information on the English proficiency level of the waiter and his language of communication at home.

Asian languages generally handle children at the level of servants, in the codes. One can see elements of deep distress in how Asians communicate with their servant classes. It is not really rude, but affable snubbing. I wonder if any English native speaker can understand my term 'affable snub'.

I am sure that if the British government is running the nation and allowing all sorts of irksome codes to enter and function deep inside the tranquil social settings of England, then it is doing a crime of unspeakable enormity. It can be justifiably accused of being delinquent in its sacred duties: that of protecting the life and cultural refinement of the native citizens.

In India, no sensible family of refinement will allow any serving class person to provoke their child with degrading and irking communication inputs.

I would say that the issue that I have pointed out here deserves deep study, along the routes that I have mentioned. It may not be found in current books on psychology, sociology, and cultural studies.

It is better done before the whole English-speaking population (of all colours) turns into a group of wretched murderers.

In the incident in Britain, no attempts have been made to understand what provoked – and so powerfully. It is because the nation is being haunted by inputs that do not have the usual physical characteristics. It is like something that is there, yet one can't put one's hand on it.

Incidentally (to slightly digress), in most places in India, a wrong usage to a socially senior individual from the relatively lower class, in itself is taken as a terrible crime by the society. It has its merits.

Now, as to what really provoked the accused need not really be the dead man himself. Like I have mentioned in my book, it can be the domino effect also, wherein the irritation arrives from elsewhere, and the reaction happens at another place.

Continued:

A few days back, someone gave me the link to http://www.soople.com/ multiple search site. I simply searched for my book: March of the Evil Empires: English versus the Feudal Languages. There it was: on Google Books.

I had put it on Google Books and promptly forgotten it. All links from it were obsolete as I had changed the url of my site.

Out of curiosity, I went through the book. Though it is around 500 pages, Google mentions only a fraction of the pages. Due to some strange levels of curiosity, I clicked on one of the keywords Google had mentioned: Amar Singh Rathore.

It was a name I rarely remembered, for the theme was written years ago. When I reached the page, I was amazed that the content was in sharp synchronisation with the subject matter of this post of mine here.

I am deeply impressed that my far distant understandings do stand the test of time and experience.

As for the theme's pertinence here, I would say that nations like England should seriously take cognizance of the issues implicit and heed their warnings.

Do not assume that the old colonial officials were truly knaves and racial. There was something that disturbed them in the colonial social systems that drove them to paranoiac social aloofness.

Continued

I was working on a frame for my website. I use a frame to get another website under my url. Actually, anyone can thus bring another webpage under his or her own site's address.

Look at this page: Periodic Table. The page opens under my url, but then, the actual calculator page is another website with which I have no connection at all.

Now is it allowable for any other person to thus bring other entities under his domination? Well, what have I done? I have only done some code work on my own website. Technically I have not touched the other website in any manner.

Well, what is the reality? Well, that is the reality. (In the present case, I had requested permission from the other site owner).

I have found that there are an immensity of themes in the Internet that connects directly with my own research on language codes.

What is now significant is that this issue seems to have been discussed in the British courts. See this link: The Shetland Times Case.

The judge made a ruling without understanding the technology involved. See this line: 'The judge ruled without a complete understanding of the technology involved, and based the ruling on U.K. law governing cable television'.

The same is the case of the British Soldier.

Now this is the same situation with alien languages being allowed to connect with the British nation. Many other languages have the capacity to simply create links from elsewhere and forcefully bring changes in the stature of other individuals.

What is scary is that the English world has no awareness of the enormity of the problem. They have no idea of the existence of these codes, for English has only a minimal of it, and that too not in the sphere of common man communication.

It can lead to splinter in the social sector, turn peaceful persons into racial bigots, and also lead to domino effect of technological failures (collapsing bridges, train accidents etc).

I must mention that the Internet is crisscrossed by millions of links. But the links are not cable connections, but simply a code one writes in a solitary webpage. Yet they immediately transform into powerful strings with enormous power.

The same is the case with language codes. The social environment in the world of secondary codes is criss-crossed with similar codes.

I should have posted this write up in the Secondary Language chapters, but then I thought that it fits here also. For English nations are simply turning violent areas (Including Australia) and no one seems to think on the lines that I have been talking of for at least three decades.

123. Running out of breath, The British exit

Drowning in air

The last few years were a period of intense work. It involved both extreme mental concentration and physical strain. This led to a sort of breakdown of health. I experienced a sort of breathlessness. As if enough oxygen was not reaching the brain.

It was a most curious and also scary experience. There was air all around, yet a feeling of drowning in air.

I mention this experience because it comes back to my memory when I think about the current environmental situation of our bio-system.

The bemused culprits

Before going ahead, I need to speak of another curious incident to which I was witness. It took place in the south Indian city of Madras many years ago.

I was walking on a very crowded road with most unruly traffic and pedestrian rush. The traffic line was long and slow. One auto-rickshaw (3-wheeler) was in front, followed by a car, which itself was followed by a heavy Jeep.

Suddenly the traffic stopped and the auto-rickshaw applied sudden brake. The car behind also did the same. But the jeep behind was a wee bit late and rammed right into the car.

The car jumped and hit the auto-rickshaw and damaged the auto-rickshaw's rear. The auto-rickshaw driver immediately jumped out and examined the damage. He went for a verbal fight with the car driver, who was an upper class man.

Both of them started a heavy fight. The latter slowly gained the upper hand due to the deft use of feudal indicant words.

At the same time, the real culprits were in the jeep behind. They seemed to view the whole incident in a mood of, at first, uneasy expectancy, and then of bemused coyness.

The denuding

This incident I relate here when I see the huge debate on climate change. Actually, this was a theme that was in my mind and my continuous observation from my childhood.

In my childhood, I lived occasionally near to the lower parts of the mountain system in south India called the Western Ghats (Sahyadris). The whole valley areas and the mountains and the hillocks were fully green.

So much so that even around 10am in the morning, the roads to the mountains were fully covered with mist. Now the whole area lies denuded of its vegetation. The place is burning hot.

It has severely affected the temperature and other physical attributes of the climate.

The machines

Now what is the problem here? Even though I am not sure if the proper machinery that continually replenishes the oxygen content of the atmosphere is only plants, it is almost certain that the plant world does have a very significant role in this work.

That is, this is the machinery that should do the work of removing the Carbon-dioxide content in the air. This much I say, for I heard on the BBC talks about installing machines all around the world that should do this work.

The so-called freedom to loot

Now what happened to all the trees and vegetation in this area? The same that has happened to all forest areas all around India, since India got its so-called freedom.

When I was in my Plus-Two class, I remember reading that only around 20% of the total forest areas that were in India during 1947 is still intact. The rest having been fully cleared during the looting of the forest wealth, mainly timber.

The plunder and the connivance

How it happens is like this: Persons who have bureaucratic and political contacts create documents that claim that a particular area is actually private forest land.

Or officials of the electricity board (and such) collude with the timber business and certify that a particular stretch of land has to be cleared to protect the electric lines. During this clearing a lot of other trees are also stolen.

Then there is actual plunder with or without official connivance. Plunder with official connivance is a fact of life.

For in the early years, the evidence was very much there in the very houses of the forest officials. Now, I don't think they would dare keep such evidence of public plunder right inside their houses in full public glare.

Yet it is a fact that no one really can speak with daring against any public officials. For the huge might of the whole Indian government would fall on his fragile head.

Dacoits on the route

Now, when the fact remains that less than 20% of the forest wealth protected and bequeathed by the British colonial rulers remains here, it is a matter for deep concern.

For what has been destroyed is the machinery that regenerates the oxygen in the world. It is not a matter of national concern alone, but also of international consternation.

The question remains of who gave these persons the right to cut down the trees, which have travelled through immense centuries, and should have still travelled through much more time periods.

None of these persons do have any right over these trees. It is like a group of bandits plundering a train whenever it passes through their terrain.

Sharing the spoils

It is a scary right these people have claimed to and exerted. In many ways it is like the way and manner of modern Indian administrators changing the names of places in this geographical area currently called India.

Names like Bombay, Calicut, Calcutta, Madras and much more have evolved over time. They have been in the records of immense historical records all around the world for a long time.

For example, the name Calicut may have mention in Roman records. And there comes a silly politician who has run out of ideas to befool his followers. All such names are simply chopped down and names that cater to the delight of a few are placed instead.

Wasting celestial energy

A lot of concrete buildings have been built in the nation since 1947. Each building has taken part in the destruction of vegetation, either in the clearing or in the wooden furniture.

This has led to heat accumulation in the place. At the same time, it is the vegetation that garners the energy from the Sun and assimilates it into the bio-system.

More and more Sun energy is simply being radiated back into the outer space.

Ideas that bemuse

Many years ago, in a class in Bangalore which I was attending, I mentioned to the teacher that growing plants on all concrete structures in the nation would go a long way in reducing the effect of extreme deforestation.

It would also reduce the heat islands formed between the buildings. It will cool down the towns and cities and also cool down the interior of the buildings.

Moreover immense bio-fuel energy and also animal fodder would be created. It was heard by the teacher in a most bemused manner, as the whole theme was outside anything she had read in her textbooks.

The dark future of the Dark Continent

Now, it is a fact that all over the world, especially in Asian, African and South American nations, the same scenario is being enacted. I am sure in some of the East European nations also, this might be the scene.

I tremble when I think of what is going to happen to the Amazon forests in the near future. When it becomes a clear place full of concrete roads and buildings, will the world experience what I did? A lot of air around, but no oxygen to fill the lungs?

What about Africa? Won't it be a huge stretch of desert land in the near future? What a change from when it was the Dark Continent, full of intimidating forestry!

A world government

Here we reach the frontiers of British Colonialism and its connection to current day problems all around the world.

At the heights of the British Colonial days, British administration was in charge of a huge part of the world: Africa, Asia, and North America.

In many ways, this administration was the best that most of these places ever had in their whole history.

The British left. They had their own reasons to leave. Otherwise the huge weaknesses in British Jurisprudence would have left this tiny island nation inundated with the whole crowds from all over the world (actually it has not escaped this disastrous outcome).

The criminal exit

It was not exactly in their leaving that they did the crime. It was in the ways and manner of how they did it.

They left, leaving the deftly crafted administrative, social communication and police and armed systems right in the hands of persons who existed right outside the English social strings.

Right into the hands of persons who have had nothing to offer other than rambling rhetoric. It was a most irresponsible thing to do.

Imagine leaving not only the vulnerable people, but also the vegetation, the animals and the other creatures, right into the hands of persons who stood for most selfish reasons.

Efficient police and armed forces crafted into supreme efficiency and then handed to brutes. It was a deed, which even the gods would find hard to find excuse for.

The others who stood with the English systems simply stood in a bewildered mess. Having no one at the far ends of the strings on which they stood.

It was like orphaning a lot of sub forums pages when a main forum is deleted. I think Forum administrators will understand this allegory.

The explosion and its simple reason

There is need to think about the explosion in world population. It is seen that in all poor nations population is expanding, inexplicably, sort of.

The answer may lie in the language systems there. Wherein healthcare to poor people is there, but poor people hesitate to make use of it, unless in dire situations.

For example, during child delivery, the poor will accept the same and bear the lower indicant words and usages of the hospital staff in the public hospitals.

Yet, in other times, who would go near a public servant when they use lower level indicant words with perfect equanimity? The government servants are at ease. No one can dare to use it back on them and get away with it.

Look at India. I think the total population of British India, which included present day India, Pakistan and Bangladesh was less than that of current day India.

Wrong notions in Political Science

Now, there is another aspect to this population problem. The British (not the concepts of Hobbes, Locke, Rousseau and others as mentioned in the subject called Political Science) brought in the concept of Democracy into these nations.

Where the language systems have no correlation with the concepts of democracy. It simply stirred up a new political weapon in the minds of the people here.

That of gaining power by exploding their population. Not only political groups like the Communist parties, but also religious groups including both the Hindus as well as the Muslims openly went in for spirited campaigns towards this end.

A nonsensical ANC and a pragmatic China

In South Africa, the nonsensical group called the ANC also gave call towards the same ends. Now look at the results.

When talking about population control, one needs to mention China. China is most probably a feudal language nation.

Yet when in a feudal language nation, when the top person decides to move on a positive track, there is huge movement towards the positive direction.

China went in for a single child national programme. It was a policy that needed much courage as well as political will and capacity.

This policy was criticised by the West, even the English West. Yet, it must be admitted that it was a most pragmatic policy, and should have been given accolade.

During the Earthquake scenes in China, one saw an immensity of healthy looking, well fed, and well clothed persons.

Maybe there are others who don't don such looks. In what one saw can be an evidence of every family putting their concentration on a single child, instead of a multitude.

The scene is in sharp contrast from that of many other Asian and African social scenes. Begging children can be a rarity in China.

Look at nations like India, where children literally beg on the streets and are shooed off as urchins.

Dismantling English social systems

Now what about America filling the air with Carbon dioxide? Maybe if there are enough machines (trees and plants) to regenerate oxygen, then it might not be a problem.

But with the world slowly turning into a desert, it is a big problem.

The second issue is that of America being filled up with people who speak two languages: one a most feudal language at home and English outside.

They simply do not live up to the tranquillity of English mental moods. They get constantly irked into outlandish competitiveness and callousness that exist in feudal language nations.

The same industrial competitiveness that exists in China and spoils the biosphere.

124. The Earthquake, The rescue

I was intending to write on a theme whose title I had meant to be: Running out of breath. Yet time is always short. And the Chinese earthquake overtook events.

I am quoting from my book: March of the Evil Empires: English versus the Feudal Languages. Even though I had written the original book far back in 1987, I had made a huge rewriting on to it around 2000.

QUOTE

An earthquake: *I was in Delhi when the Indian state of Gujarat was hit by a severe earthquake. I don't know the exact number, but it is believed that tens of thousands of people died in the quake. Most of them were trapped under the buildings.*

What was apparent was that no one was in charge of any rescue attempt in a concerted and persevering manner. Each day's report was of more and more buffoonery.

Both political leadership as well as the bureaucratic leadership spent time in useless debates and trying to be impressed by the magnitude of the catastrophe. They seemed actually to be using the time to sharpen their communicative skills. And also sort of leadership-less.

There is, and also was, a disaster management team to handle this sort of things. Forming such a board is easy.

But when it comes for the individual members to take the phone and call on the various heads of government departments, including the army chief, and demand immediate action, they would definitely develop cold feet.

There would be a question of who should call whom. For only certain persons with adequate credentials can call on certain levels of personages. How to address him? Who should respect whom?

At the same time, no one would admit to this mental handicap. And they would just dilly-dally when the need of the hour is immediate communication and recourse to action.

The whole Gujarat earthquake was a great tragedy. For days on end, no help came.

Persons with relatives trapped beneath the buildings begged and screamed for help – for days – for help that would never come.

If the Indian army personnel had just come immediately, and each one of them just moved one stone at a time, many would have been saved.

But who would talk to the army chief on a level of equality and dignity and seek a manner to save their fellowmen?

And also another fact remains: which Indian cares for another Indian in dire straits?

For remember that when thousands of Indian women were burned on their husband's pyre, few Indians were bothered. It remained for the young English District Collectors to get shocked by this abominable practice. And demand the right to interfere with this nonsense religious right of the natives. END

Now, it is seen that the Chinese army had done a very commendable job. But did the common populace have the chance to participate much?

There is a theme connected to links in language in the contrasting events, Indian and Chinese. I mean to bring it up in my Secondary Codes postings.

In this link to the YouTube, Visit YouTube I had made a comment. Even though my comment may smack of an extreme infection of Anglophila, the actuality is different.

The comment refers to the general level of communicability possible for people from the English nations, as against that of persons from structured language nations.

125. Teaching Sex, Teaching Commitment

I read in the local newspaper that there is a fierce debate going on in Britain about the suitability and requirement of Sex Education in primary school. I am not very sure if it is a debate of grave interest going on there.

Sex Education is a theme that I have been hearing for a long time over here. Supporting the idea naturally gives an aura of modernity. Taking a stand against it gives credence of solid social responsibility.

I have seen many persons with bare information and lesser ideas debate it with fantastic authority. Especially the local academicians around here. The feeling that I usually got was that they were all barking at the wrong horse.

What is it that they want? Is it that the small children should be given a classroom lecture on the tools, and the ways and manner of their application? Or is it to be a class teaching the finer techniques of sex?

Actually, it is my experience that most children do get the essential ideas as they grow up from their friends, and other peer groups. Also from seeing animal behaviour.

Beyond that, modern films and TV serials leave little for imagination. As exact to the biological side of the process, well, the chapter on Human Anatomy and Reproduction in the high school classes will suffice, I think.

If it is about the finer techniques of the art of sex, then there is need for a class at least for some persons. It might be helpful, of course. But then this class should be for those in the age group that is supposed to perform and practise the arts in the near future – not for children.

Actually, there are many persons who have learnt the finer techniques the hard way. That is through practise. There are plenty of books available that give explicit details of the slender devices in the natural kit.

For a long time, I have felt that there is another theme that is totally being missed, in the midst of all these feverish arguments. It is about the main theme that really encompasses the subject of Sex.

It is about relationships and marriage. What I would suggest is that the children should be given a class on the complicated elements of arranging and sustaining human relationships.

I would give the assurance here that I would not stray into my usual topic of language codes in this theme. Even though my thoughts are slightly driven by my understandings on the complexity of human relationships as seen from differing social cultures.

Before going ahead, I need to take a quote from Lord Macaulay. When his beloved sisters got married one by one, he wrote thus:

QUOTE: *The attachment between brothers and sisters, blameless, amiable, and delightful as it is, is so liable to be superseded by other attachments that no wise man ought to suffer it to become indispensable to him. That women shall leave the home of their birth, and contract ties dearer than those of consanguinity, is a law as ancient as the first records of the history of our race, and as unchangeable as the constitution of the human body and mind. To repine against the nature of things, and against the great fundamental law of all society because, in consequence of my own want of foresight, it happens to bear heavily on me, would be the basest and most absurd of selfishness (Trevelyan 1876: 265).* END

I aim to take no upper moral tone here. What I am proposing is that there is a great deal of supernatural arrangement in marriages.

I find that there are not much writings around nowadays that lay stress on this point. I have found since the early 1980's a lot of local magazines writings to the effect that they have done this survey, and that survey. All pointing to men cheating their wives, wives sleeping around, and much, much more.

All related in the superior tone of extreme scientific discoveries. Yet, on close contact, the writers of all these in so-called local reputed periodicals were persons of minor intellect.

I am not here to write on moral issues. But on the need to inculcate in the youngsters the rightful meaning of attachments, especially marriage.

There are commitments to be mentally made to their partners. There is the issue of the leadership. In an English household it may not be a grave point of dispute.

There should be clear vision that after marriage, the leadership in the household remains inside the household and not in the house of the in-laws.

There is need to lend support to one's spouse, and not to lend support to his or her detractors. Falsehood can gnaw at any relationship. For it carves a niche for the outsider well inside the household and deep inside the intimate links.

Honesty in day to day affairs can lend an aura of power inside the relationship. Commitment to promises, words, arrangements etc.

How the solid presence of the spouse behind through thick and thin can guide a person through bitter times into a period of glory. See the comparative experiences of Oscar Wilde and Bill Clinton.

There are a lot of arrangements and rearrangements that go along with marriage: Friends, parents, brothers, sisters, aunts, uncles, hobbies, reading habits, games, sports, adventure activities, visual entertainment, and much else.

The study can be on how to rearrange and arrange the variety of these components, in perfect harmony to each other.

Let it also include the idea of what all things one should seek in an infatuation.

It is not wise to rush into marital relationship, until and unless there is a lot of common ground built up.

There are many elements of a physical attraction that can help in its sustainability. Beyond all that there is always the mental compatibility.

It is connected to the theme connected to communication. Of having a lot of themes of common subjects for talk and mutual participation.

The theme is huge. I just gave an outline.

I am not very sure how much of these are of relevance over there, in England. Yet, there are many other places in the world, where they may have a bit of relevance.

126. Britain in Recession: The stuff of nightmare

I should say that I did foresee this possibility many, many years ago. What is painful is that no one understands what the full possibilities this term ‘recession’ really means.

All such previous economic experiences were from the old world. Then the globe was pretty big. International borders and nationality, and sovereignty were more or less distinctly definable.

In the last thirty years or so, the British administrators have been extremely delinquent and also unintelligent. They have failed to understand what is the essential quality that made Britain exist.

The general feeling was that there was some sort of divinity existent in Great Britain. The fact is that this divinity was in the social cohesion made possible by the English language.

In the last so many years, Britain has been made to change from an English nation to a nation catering to so many corrosive inputs.

I am not sure if Britain can hold together if a scenario similar to when the Germans came attacking appears again on the horizon. The modern conquering need not necessarily be with munitions, guns and aircrafts. It can be by the weapon of economic might.

Even the concept of money seems to have been very unclear. Actually money is the coding of power (or workable force) into a form that it can be transmitted from one place to another.

Allowing money from outside nations to come and buy up England is simply equivalent to allowing an army to come and conquer. Allowing outside nationalities to come and be economic bosses can also be similar to dressing oneself in slavery.

That much is the difference between English and many other national languages. If the present idiocy continues, before long the famous song lines Britons never never shall be slaves, shall be sung in mockery.

Actually, in the last few weeks I wanted to write on so many items connected to the rapid change I have been seeing. Time is the limiting factor.

Why I am concerned is not just that these themes are more or less in sharp synchronisation with my old book. It is also that Britain is a unique phenomenon in this world, and there is responsibility to see that it endures.

Even now, I have to write fast, for other engagements are waiting. Yet, to list just a few items:

British sovereignty has been made into mincemeat, and scattered and squandered.

The homeland of English has become the playground of languages which are corrosive to everything that one identifies with English and England.

Economic Shah Jahans from outside have been given the free go inside the nation to buy it up.

The English social culture is going to be compromised and forced into paranoiac seclusion. Other inimical cultures are given the freehand, with them all claiming diabolic rights, by just waving the racial discrimination card. It will be a real mad scene in the coming days, unless purposeful remedial action is taken.

The national leaders are absolutely using the bank balance or legacy of earlier English social strengths. They themselves have solidly squandered it instead of maintaining it.

Britons will find it difficult to find work elsewhere other than when they are in a superior position. It is not really connected to their colonial hangover or to a stiff upper lip or to a shallow superiority complex.

But because the language they possess has trained them to exist at a higher mental level. The word mental is wrong here, but I can’t find another appropriate word.

Yet, if I say my post on the Decorated British Soldier turning a murderer shall be a pointer to more such events in the offing.

When Britain goes under, it will be a terrible scene, for the inside links are all being corroded. How it will hold on, I wonder.

What many see in the present recession is only a freak phenomenon. I see in it the rapid changes in the inner social codes.

When the Britons come under the tutelage of outsiders, who are used to shackling immense of their native populations in chains, then it will be a tragedy for the world.

When the people turn desperate to keep away from irking social inputs, corruption may creep in. When it is seen that certain persons are able to practise nepotism and get away with it, it sure can be a damper to patriotic spirits.

I am sure that my writings here may seem simply a senseless rambling. Yet, I am sure that there are merits in it, which needs profundity to discern. I hope to explain my words in the near future.

I am concluding now. Yet, let me say with emphasis that Britain and English systems are one of the best, or possibly the best in the world.

Yet, shallow educators seem to have succeeded in encasing the newer generation with a profound sense of guilt, for historical successes, which they can’t understand.

Continued:

I feel urged to write, but am burdened by the absolute paucity of time. May I just post these few words?

The British leadership is absolutely in the dark about what it is dealing with. The issue is not connected to simple principles of the silly subject of Economics.

What is at work is the manoeuvring of mighty software programs with global and universal strings. Maybe it is something akin to Black Magic. But not really so.

I have no time to explain more. Yet, would it be preposterous to say that what needs to be done is to decouple and to prevent the passing on of powerful auras to competing persons?

These are persons who hold the evil strangling leadership of an immensity of slavish people and unearned resources. There is still the parade of errors going on. I have stood and watched it going on for years.

127. Heaping a Sieve

The shallow pedantry

I have not had the chance to read extensively books on Mental Sciences and those on Economic Sciences. But from the rare occasions that I have come across pedantry from those fields, I had a creepy feeling that both had something in common.

The commonness was in the fact that both were declaiming very superfluous theories and information on subjects about which the theoreticians had very meagre knowledge.

In the case of mental sciences, many of the modern theoreticians could be dealing with the hardware part or what can be called the very visible part of the huge depth.

I am not denying the advances in this field. But still it is at an infancy level. The point of view could be in an entirely wrong direction.

The same is more or less the case with Economic theories. They are all more or less dealing in the very obvious levels of understanding.

Actually there are very fine, yet powerful codes that come into play in both these fields, as in all other human levels of activity.

I am quoting an entire post of mine in the Post: Train and Coach Travel, which is in the thread Government Policy > Transport. I did the posting on: Sep 17 2004.

QUOTE : *I apologise for taking the topic off-track.*

I do not know whether I might be on the right track about this. But, it seems that what you are experiencing is the beginning stages of the phenomena known as globalisation.

Any business having an international link would have to dip its rates to the lowest bottoms, which would have to reflect the strength of weaker currency nations. For, almost all infrastructure, and personnel may have to be brought into parity with the developing nations' standards.

It can be felt in the Airlines, and many other areas. For example, if the BBC is employing staff and infrastructure from third world nations, the expense would come down drastically.

I feel that there is a lot more to be understood, when moving through this twilight zone period. And one may not find the right answers if one just goes through the traditional economic theories, like that of Mercantilism, Adam Smith, laissez faire, free market economy, demand and supply, dynamic checks and balances of economic activity etc.

For, they may not be fully equipped to understand the comprehensive and overwhelming effects of this phenomenon.

But then, many years ago, I was severely admonished for stepping into areas, which remain the domain of experts (in my nation).

As for the theme on rail travel, I find it interesting that in my writings (book) there was a theme with really does resonate on the very theme that was discussed here. END

Virus being installed

Basically, what is happening is that the economic scene has been inundated by the non-English systems.

Even though, one may say that there is the European experience, actually, France, Germany and other so-called capitalistic nations were more or less connected to the English economic systems, without being able to harm it much.

Even though, the Italian immigrants did sow havoc on American social mood, yet, they couldn't really dismantle it.

An illustration

However, the situation is really, really different now. To use a model just to illustrate the point, let me say that the English systems are like a dam full of water and the non-English systems are like the water in the lower levels.

It is not only about money power that I am alluding to, but to the codes that control many items of human existence, including certain human auras.

Now, what has been done is to give a pathway for the water in the dam to move and intermingle with the waters in the lower pane.

It is natural that the water in the dam can easily get depleted. What really can get depleted need not be the money and economic strength alone, but even the human aura that I have mentioned.

The merrymakers

Have you noticed that when the economic meltdown came the economic Shah Jahans of such nations as India has remained unperturbed, or even were in a mood for merrymaking?

I have heard even on the BBC the talk of India as economic superpower. It is utter nonsense.

What has happened is that certain cunning guys who have bent all the statutory rules of the nation and garnered the assets of the nation, and thus have been able to propel themselves out into the higher panes of the international economic arena.

Eroding the system

For example, take the case of one of the fastest grown companies of India. The original owner of this firm has put it on record that he used to simply Salam each and every sarkari babu and get his licences okayed.

Actually, what he would have done was to pay record bribery, and bow and cringe to each and every government official and get his way cleared.

At the same time, all others who went through the proper channels would get way blocked by innumerable obstacles.

One may think this man was just being intelligent enough to get his rightful way cleared. Actually, most of his licences wouldn't be rightful, but plain theft of national resources.

I did once experience the negative sides of polite dignity when dealing with Indian government officials. For them polite and dignified pose by anyone is unbearable.

What they want is servitude and obsequiousness. And to those who extend this, they dole out the benefits.

Well, this is okay, it was their ancestral property that they are giving to their worshippers. But in reality what they were distributing to them was the national wealth.

Fallacy of a fanciful theory

I can write more about the fallouts of this current international scenario, but again time is the limiting factor. But before concluding, I need to say this:

It is about the fallacy of the Marxian theory of International workers' fraternity. It is a false philosophy.

The workers in the feudal language nations are not the brothers of the workers in the English nations, but possibly their antagonists.

Again, the tragedy in this scenario is that the feudal language nation boss understands the illustration of the dam that I have mentioned.

He or she will never allow his fellow people to develop. Yet, there again seems to be a contradiction in what I say.

The sinister benevolence

See the well paid Indians who work in the modern international firms. Are not their bosses paying them well?

Well, there are actually three sides to this.

One is that the national firms pay huge salaries to their regional managers and unit head and supervisors. For it gives them the mental strength to communicate with seniors in the bureaucracy. So that again it helps the company to get its way through the maze of administrative blocks.

For, in the feudal communication structure, without a huge pay packet to show, the bureaucratic seniors would not like them to communicate at a level of intelligent equality with them.

Second, they have small time franchisees everywhere, who they later squeeze out of business and acquire the area for their own direct office.

The poor franchisees who have invested money are severely humbled by the grandness of the company officials' pay and perk. And they are made to enter into a servitude mode when dealing with the company.

This allows the company to ride roughshod over them, and squeeze them out without them being able to argue back.

The third factor is that the highly paid staffs exist as a very strong and loyal framework, which lends power to the company, but not to the common citizen.

The depths that creates the heights

Now, about such economic Shah Jahans taking over the national economic power: Well, their heights are caused by the depths of the others.

The society they create is not like the English ones, where the common citizen doesn't have a squeezed out and punctured looks, caused by the horrible hammer effects of feudal language usages.

Moreover, their ways of business work is to dismantle all systems and conventions of administration.

Also, has it been noticed that when one talks about Asian economic power, it deals very little with the realities on the ground?

When the enemy makes use of one's own machineries

As to the English nations, all their so-called fine institutions, like jurisprudence, laws, courts, democracy and much else are going to work against them.

For, no one seems to have had the sense to declare this is 'our' nation, and this nation basically exists first and foremost for the natives here.

And that all judicial rulings that erode and drain out the national economic power and capacity to the outside are spontaneously invalid.

The outsiders are welcome here, but they are the outsider and have no right to dictate.

What has been done instead, is all outsiders who enter are natives, and dictate terms, based on their native land mental programs.

The cadaverous aura

Before closing one more aspect, I need to tell. As British workers, and as also any English speaking worker of any colour, black, white or yellow, are allowed to become equal to a worker who is working in the slavish domains of the feudal language environment, they lose something called the aura.

And a very evil, negative, cadaverous human aura will settle on them.

The codes that overwhelm

I can explain later, what I have made clear many years ago.

In feudal language areas, economic activity is not really based on Adam Smith, laissez faire, free market economy, demand and supply, dynamic checks and balances of economic activity.

Very powerful communication codes overwhelm and overpower them. And the codes of economic activity move through some other lanes paved by different codes.

Heaping the sieve

As to the American reaction to the economic meltdown by pouring money into the depleted economic containers are just like heaping into a sieve.

Just a minor shake and everything will drain out again.

The reality of many recent phenomena, including that of the housing market, is that there is no money in the hands of the people.

Instead of throwing good money into the drain, deal with this problem. Understand what has gone wrong, and then deal with that information. Everything else will fall in line automatically.

Now, isn't America on a dangerous mood, and display of wealth. I speak from experience, and seeing the lives of immense persons.

Wealth should not be allowed to dissolve. It rarely comes back, if allowed to scatter and thin out.

There is also another danger. Imagine investing one hundred thousand in some venture. If the whole amount is there, it is powerful.

But at the same time, if each time, only 10,000 is allowed to come and do the work, it is not powerful enough to turn mighty flywheels.

The flywheels slightly shift position and come to a halt again. Then again 10 thousand is made to come in, and again the same process repeats.

Ultimately the whole Hundred thousand is spent, with no returns to show.

What I am hinting is as American money starts vanishing into deep gorges, the money it has starts having less power and returns start becoming smaller.

No wealth is inexhaustible.

I want to say more, but my time is, and the reader's endurance possibly is, getting exhausted.

A poser

Before closing, I would pose a question: Which would give the creeps to the English? An economically powerful feudal language nation, or an economically powerful, English speaking Canada?

128. Who is the enemy?, A series of mistakes

This is again a theme from my book literally conceived around 18 years back.

The Interstellar Ming Empire

This afternoon I saw on BBC the report on the Chinese Space Travel. The newsreader's comment was 'seeing all these wonderful pictures coming from there'.

In spite of my acute shortage of time, I thought I would put into words the thought that burst into my mind on hearing these words.

I do not think that what came on TV were wonderful pictures. They were pictures that should disturb.

I did not want the future space empire/s to be built by the Chinese, Japanese or for that matter by the Indians.

It is not that I am being an extreme renegade. It is because of being a person who can see through the veneer of pseudo sophisticated standards.

It is not about individual cultural standards or intelligence that I am alluding to. It is possible to find more persons with these qualities in the nations that I have mentioned than in the English nations.

Superficial views

What all these nations that I have mentioned will bring in would be social systems that are extremely stifling and regimented.

I have seen a programme on Discovery Channel about Samsung. The hierarchical management system and the extreme loyalty that the employees display to their company and to their hierarchical seniors is a thing that seems to be conspicuous by its absence in the English nations.

I immediately knew that the Discovery Channel's personnel had been hoodwinked. They were also of very shallow understanding.

The efficient Indian bureaucracy

The efficiency and the loyalty that the Indian bureaucratic personnel show inside their hierarchical organisation are also very great.

I have seen the efficiency of the Indian bureaucracy, for I have seen the inside part of it.

A request from my bureaucrat parent to a faraway bureaucratic setup had the effect of a royal command.

Yet a common man is not within this command or request structure. He is a dog. His request is of scarce consequence.

Wrong Signals

America got the wrong signals from its experiences in Japan. When Japanese sovereign surrendered, the whole nation surrendered. It is in the language structure.

Yet in a nation like Iraq, there are no similar encasing strings of hierarchy.

I will give my ideas on these encasing strings in another write up.

In the case of India also, nothing of this sort will happen. For there are different languages. In each language there are persons who have dressed themselves up as the cultural leaders.

Inside that language area, they are powerful. The people think that they are great geniuses.

At the same time, a similar person from another language has no value there, unless the newspapers build him or her also to that level.

Actually it is the news media as well as the school textbooks who build up all 'mahatmas'.

Now, in the case of China, the situation is similar to Japan. A single feudal language seems to have been successfully enforced on the populace.

And a single administrative hierarchy has been established.

Wherever the language enforcing has not been very effective, the command structure also will be weak.

The powerful combination

This kind of China and a very intelligent leadership can be a powerful combination.

Yes, they have been intelligent.

One was the fact of US giving sort of free training to the Chinese youth, in the name of human rights, liberation, educational opportunities, and much else.

Yet there is one element not detectable from English. It is the powerful links in the feudal languages that overtake all decorum.

And make any person a willing slave to powerfully placed persons in the family and social structure.

In England

England may also be seeing this happening when persons from feudal language nations are given job in administration, police and much else.

A single dialogue (in the native feudal language) from a father, uncle, wife's father, wife's mother, elder brother, brother-in-law and such persons, like 'Give him the job' will be taken as a sacred command.

Even if it is against the rules and procedures.

They wouldn't understand these as nepotism. But as being a good family member's sacred duty.

In fact, giving a post of a police officer to a person from a feudal language nation would be equivalent to giving the whole family members equal powers.

Unless he or she understands its power and keeps away from its stranglehold.

Now, why did I say this here?

The non-tangible command and loyalty strings

It is that all persons who come into English nations are more or less connected powerfully to their mother nations. Even if they can't bear to live in them.

Well, this was true in the case of Englishmen also. But that is a different issue, different from what I am saying here.

Hong Kong

The giving up of Hong Kong to China was an act of supreme idiocy.

There were many persons who must have shuddered at the prospects.

Maybe Hong Kong has maintained its goodness, I don't know. But then there must have been a severe shuffling of persons in the social system.

An independent Hong Kong would have been much better.

Or even better would have been a fully English-speaking Hong Kong under British rule!

English benevolence

English nations have been extremely benevolent to the world. Yet in many cases most stupid.

Their benevolent nature springs from a feeling of being up on the air beyond the levels of competition by the others.

And also because of the non-hierarchical nature of the language. So that a person's superiority is not necessarily connected to another person's lowliness.

Understanding poverty

There was the haunting feeling that the poverty of the majority of the rest of the world was due to the opulence of the English nations.

Or at least that is what the local media in this part of the world continually reminds the people.

Yet it is not true.

The exact reason for poverty is in the fact that there was rabid inefficiency in the food production sector.

I had done a real life study on this side. I have mentioned this in my book.

I would simply say here that it is due to the feudal language of the nation that had made it destitute in terms of food production.

Again, I remind you that this nation, where I write from, is not like Japan or China.

Again the language does cripple the distribution mechanism. I do not mean the administrative mechanism or the market structure, but the social mood mechanism.

The tedious looks

In nations like India, there is a huge section of the population who have tedious looks.

Again it is not the fault of the English nations, but of the local language communication.

People simply suppress the other man. It is the only way to communicate.

It has a very diabolic effect on physical looks.

Funding the competitor

Again English nations used to donate huge amounts to developing nations as aid.

I think that India used to get an astronomical amount from Britain as aid.

I do not know if it is continuing.

It was absolute folly.

I don't know if the people of Britain were aware of this stupidity.

I do think a little of this amount did reach out to the poor people. Most of it will be shared by the innumerable NGOs who have set up office in New Delhi.

It is called sharing the cake.

The money is given to the high profile NGOs who have good connections with the doling out bureaucrats.

Within no time they are all international businessmen.

At least, England could have insisted that the money would be distributed on its own.

Who was really the enemy?

In the days when I was writing my book, communism was the enemy.

Actually it was a stupid understanding by the Americans.

It was not actually communism that was the enemy, but the feudal language organisations.

Isn't it very evident that communism succeeded mainly in feudal language nations, and not in Britain, where it rightfully should have sprouted ferociously?

What was disturbing was the feudal, hierarchical structure of the communist party.

Actually, the feudal language social systems took a new name and organisation, called itself communism.

In all aspects it was just the ancient feudal set up in these nations. Just the people would have changed.

China buying up America

Another thing that I heard today disturbed me.

It was that Chinese money is heavily invested in the US.

Many years ago, a similar threat was from Japan. However, Japan is small.

Moreover, in those days, the modern technologies had not diluted the national fortress walls.

Now, the international economic scene has changed.

The limits of Democracy

Democracy is good, if the inside scenario is exactly English.

Otherwise people simply get disturbed and act and react wildly.

The spontaneous mechanisms of check and balances inherent in English get disabled.

The mutation of America

America speaks English, but it is slowly losing its English collective thinking mechanism.

Maybe over the last 30 years or so, English has just become the common language, from being the national language.

The historic blunders

Chinese ownership of US economy is a blunder.

Fighting wars in nations who later, if things become nice will write history textbooks blaming the English nations, are an idiocy.

Having non-English demeanour persons in positions of international public relationship is another delinquency.

It gives the impression that the US is similar to India, for the person looks and behaves like an Indian bureaucrat.

Giving training to persons from other nations in all sorts of superior technology including outer space exploration is rank madness.

Taken

Another thing is the fight going on in the Middle East. I mean the Israel issue.

I have tried so many times to mentally get used to the idea of Israel. I can't.

I get a feeling that America has been taken hostage by them.

I am not sure if I am right in this.

Again, why have they been seen as a nuisance in many nations?

What it is in them that made the Germans so mad with them. Is it in their language or in the German language?

Either way, imagine if the Americans had allowed one of their states for them to create their Israel.

I think then the whole fight would have been between them and America.

There are immense people suffering due to this issue.

I refrain from saying more as I don't know much more about this issue that has turned the area into a tinderbox.

It is not usually a single mistake, but a series of mistakes that create a terrible accident. I heard thus once on the Discovery Channel.

Before closing, I quote again from my own writings in The Banter and Rant > The British Monarchy Financing the Royal Family, value for money?: Posted : Jul 4 2004,

QUOTE : *Do not admire US too much, for there is a certain danger, that it may reach a point where no one would know where the nation should head for, for everyday it is changing, and maybe in matter of 10 years time, there could be a radical change in the nature of that nation, if careful understandings are not there.* END

129. A Reprieve for the US, 700 Billion Dollar Squander Bill

Beating about

It is painful to watch the debates going on in the US. It is simply beating about the bush.

The issues are simple and very clear to those who can discern.

A nutty request

Many years ago, I walked into a British High Commission office. I gave my writings to a staff member (native Indian) and requested that it be given to a native born English official.

It was a request that sparked a feeling that this is some nut case coming up with some nutty request.

The official was very cordial. But I don't think it was given to any person that I had requested for.

For when I went back, it was lying there unattended.

In my sleeping hours, some twenty years back, I could imagine the vile codes slowly gripping on to the insides of the English social scenery.

The errors

What I did want to convey was that the English nations were doing a lot of grave errors in their immigration policy and other acts of international benevolence.

Not in the concept of immigration but the way it was being done without any understanding of what is being allowed in.

It is another world which springs into action the moment two outsiders of the same language and nativity meet together.

The effects are not immediately discernible to the native Englishman. For he can only detect the minor effects, and not the major changes that are being encoded in the English world.

What the English world is now experiencing is the slow, yet steady creeping in of errors in the native English world.

Now, unless the reader is used to my other writings here, he may find my words very enigmatic.

What is Britain?

The main Economic Issue

I need to talk more clearly.

What is the main issue concerning the economic crisis? It is that there is no money with the working class.

What happened to all the money? Well, it has simply seeped into the other nations, by way of Business Offshore Process.

Why nobody mentions this is what I can't understand.

That is only one side.

Next is what about industrial production? The skills, knowledge and the working experience have reached the third world nations.

There persons in commanding positions make use of them to produce goods.

The cost will be unimaginably low.

For Rs. 20, in most cities of India, a good vegetarian meal is available. For Rs. 25, it can be non-vegetarian.

That means for $10, you can buy at least 20 to 25 such meals.

The people in these nations also do not have money. But the officials and their associates have immense money.

Can the industrialists in the English nations compete with the industrialists in the third world nations? I think it will be utterly stupid to think so.

The setting in of Laziness

Then what about the English nations? I think that most Englishmen would come to be called 'lazy' as they would dread working with or working under Asian persons.

It is an issue of the lower grade codes enveloping them.

It is not an ethnic issue, but of language.

The hollow hallowed American Greatness

Now, what is the reality of the greatness that every American is bragging about?

Even a newly domiciled person in America within no time starts this talk big.

Actually, it is the freedom British English is giving them. And the automatic refinement that it renders.

An answer to the Crisis

What is the answer to the Crisis? Well, the situation is really desperate.

It shall be more desperate unless drastic remedies are not contemplated immediately.

Drastic remedy no: 1: Immediate stoppage of all BPO work.

2. Disallow all outside companies that wander all around the nation, netting all the work and sending it abroad.

A US national agency can be contemplated to run the show, if it is required.

Only senseless nations will allow persons from outside to set up shop inside for this purpose.

3. Cease immigration, both legal as well as illegal to zero.

Persons who have domiciled there act as a sort of beachhead for the powerful alien social systems to take control or at least manipulate the English nations.

It would be extremely wise to re-examine the new comers' profiles once more. And take very sharp steps in regard to many of them.

4. English social conditions are unimaginably wonderful.

So if these persons who vacate the place really love English social system, let them create it within their own nations.

It is possible, if they do want it so badly. (Remember a 2000$ in India amounts to around Rs. 100,000. Just calculate in terms of Meals).

5. Bring in restrictions on the free entry of foreign goods, especially from nations with feudal language social systems into English nations.

It is not possible to economically compete with them in the long run.

6. Do not allow the universities to dispense national knowledge to students from such nations.

They will only go back and then garner strength and come back to compete with their very benefactors.

Sly cunningness is encoded in feudal languages.

7. What about the 700 billions that is getting ready to be scattered all round the world.

For within seconds, it will vanish into thin air, to the immense sly nations.

What can be done instead is to subsidise the jobs in the English nations.

Subsidise the universities that lose business. Subsidise the goods, and such things.

And let the English social systems survive.

8. Now what about the third world nations? Should one leave them to starve and perish?

Well, there is need to tell the third world nations that the problem is with their language systems.

The machine called Money

Now, there is the machine called Money.

It is a machine that allows the use of energy to have work done.

What has happened to all this energy that scattered through the machine called money?

This energy has scattered to the third world nations.

Yet those nations have not become like English nations.

Well, there is something that I studied (during my Physics graduation days) called the Ideal Machine.

I need to write about it as part of my proposal on Language Codes.

I can't go into that now.

Yet, may I quote from my ancient book: March of the Evil Empires; English versus the Feudal Languages

QUOTE *With callous indifference, one can claim that America is the melting pot of cultures. If full melting does take place, and an English mould is formed, it is all right. But I have fears that with this severe influx of alien cultures that come with a package of virus software, a stage may come, at least, in certain areas, where the innate resilience of the English structure may be severely tested; and cause much distress to the individual persons; and can in a matter of time, cause domino effect on many other areas, causing strange happenings of technological failure, inefficiency, conflict, hatred, events that may be described with shallow understanding as racially motivated, decent and peaceful persons acting with unnatural violence etc.* END

When the Over Bridge fell down in the US a few years back, I did have the urge to state that this was the strange technological failure that I was hinting at.

I did not write here with that claim. Yet it is.

For as non-English feudal languages start ticking in the immense social and professional links, the same illogical communication moods sets in.

So that the innate dynamism of the English social intelligence tends to go down.

The million replications

It is like this: if I see a man speaking a particular feudal or non-feudal language, I can then imagine the same formula of communication existing in all the communication links wherever the same people mingle.

A million Hindi speakers will create the same social scene that ten of them would create.

A million English speakers will create the same social scene that ten of them would create.

If ten of them can create North Indian social scenery, then a million can only do likewise.

If ten English men create an England social communication, a million of them will create only England (or possibly Australia), but not North India.

Now in English nations, what ticks in the immense social links are non-English communication moods that can really terrorise the local English moods.

The need for a Firewall protection

There is a chapter in my book on what was happening to the US Company called Enron.

It bespeaks of the same metamorphosis that came over the Wall Street officials, as they started intermingling with the other native systems without a Firewall protection.

Why no one speaks when things move to the edge

Now, back to the bridge that fell down in the US.

It suddenly happened.

The same way the Banks fell.

Why was no one really talking about it when things were slowly going from good to bad, and then from bad to worse.

Well, it only shows that the innate processes of checks and balances have stopped functioning.

Trade not always a harbinger of prosperity

Now, about the concept of Trade.

I have been a trader catering to a huge geographical area.

There are many things that I saw that others of the intellectual pursuit never saw or could imagine.

What I want to say here is not about that.

It is this: There is a feeling that it is trade that brings in dynamism to a nation.

It is not correct.

England would still be England, if it were the only nation on this world.

There was much trade in India since the ancient times. Yet North India never became like England.

(Actually to crush the scourge known as the thuggees, the nation had to await the coming of the East India Company. There was no social mechanism here to deal with this menace).

How disaster came when things were best by economic terms

Now look at the English nations: the best of technology, Internet, Best Universities, BPO to save immense money on work and production, and much else.

But at the very peak of it, the system seemed to have caved in.

Senseless selfishness has set in among the people. And no one seems to know why it has fallen.

Surely none had a sense why the English nations were good. And now no one seems to have an understanding why it has gone sour.

Lessons from the old Factory System and Industrial Revolution

In my book, I had mentioned about the Factory System in England way back in the 18th century.

I had said that there is much to be learnt from that Experience.

Well, the same tragic experiences await the English nations again.

Unless very, very strong understanding of overwhelming forces are not understood.

The minor pawns

Actually, the people in English nations, as in any nation, are just minor pawns or even codes in the huge all-encompassing software called language.

It arranges all relationships and even the parameters of intelligence.

I know this. I have seen the sudden shifting of boundaries (of intelligence as well as of communication) when I shift from my vernacular to English.

Everyone around here, who I have told this thing, has acknowledged that it is true.

But the poor Englishman doesn't understand this.

He is under the impression that it is some innate superior intelligence encoded in his genes that is doing the job.

Catering to the lowest

Again, may I mention about the suddenness of the events.

When the English software is accosted by the other software, the individuals suddenly become aware of new mood called respect.

And that too the respect of the lowest of the group.

In India, it is the respect of the smallest man, the peon, the servant and such things that is most important.

In a way, the superior has an innate fear of the disrespect of the lowliest, than of equals and superiors.

All intelligence, all actions, all rhetoric is based on this issue.

Efficiency is at this level.

When I say this, don't imagine the English BPOs and MNCs in India.

For they understand the reality of India. And keep security men to ward off India from their premises.

Victoria Institutions

Let me say something personal now: The name Victoria Institutions comes along with my writings.

It is not actually an imaginary concept.

There is my own office by this name in existence.

Only English is allowed inside.

My Children don't understand the vernacular.

I do take English classes in the evenings.

I tell my students to imitate the English.

Don't study the bowing and sly culture.

The communication system is excellent. And there is no hierarchy inside.

Yet outside, the world is different, totally different.

The apt use of a sling

At the same time, right now in England there is an Indian Culture House.

It has taken upon themselves to teach the English the essence of Indian Culture, the bowing, the Namaskar, and much else.

If the English are intelligent, they will very well catch all the personnel inside this Culture House and sling them straight back into the Indian Ocean.

These people are out there to replicate the Indian mess in an English nation.

Beware

Before concluding, let me remind the English nations that there is a war going on.

It is being treated as a sort of playful theme by the current English administrators.

It is not a joke.

And when the warfront arrives on the shores of the English nations, if the systems are eroded, then it will be like the entry of Genghis Khan.

As to the economic front, it is actually a wartime scenario, calling for desperate measures.

But the war machines here are non-tangible items.

I can only say Beware! And also Beware the Weariness of War!!

A quote from the introduction to the third part of my book:

QUOTE: *This part is actually a sort of forewarning, and an attempt to give guidelines on how to ward off the imminent threat of what may later be understood as the attack of the evil empires.* END

Recession?

Well, is it actually recession?

Aren't the experts using terminology to hide behind a phenomenon that they can't understand?

It is not recession that has happened, but absolute failure of all British & American based businesses, and industries, and its fallout elsewhere.

Was the catastrophe a sudden happening like one would say is an earthquake?

Actually, if the current shallow understanding continues, no British/American business will exist beyond a few number of years.

All workers from these nations shall stand redundant.

It required no genius to perceive it years back. (A few years back I had posted a write-up under the title: What one could lose? I can't find it now on the board now. In that, one member had replied and taunted me with the words: 'British workers would become redundant?' I just picked up this word 'redundant' for use here.)

And an aside: America running all around the world trying to pump in democracy into weird nations, at the same time allowing itself to be punctured by disintegrative parasites from those same nations, may later look like a most silly and gullible action.

Is America guided by its own national interests or is it simply catering to a lot of mutually antagonistic and opportunistic interests brought in by these vile elements, now in commanding positions in their own native nations, due to American domicile?

130. Barack Obama, Defining his demeanour

I had not heard of Barack Obama a few months back.

When I first saw him on a TV screen, I was quite impressed.

I discerned more than mere physical colour. Something more subtle.

He was obviously a black man, with an extremely elegant English demeanour.

I wanted to use him in a theme on the effect of English on personalities.

But then events seem to overtake my scarcity of time.

I do not know much about his ancestry. But then I keep hearing the words 'first African-American' in every mention of him.

I do not think that this is an apt term to describe him.

In no way can he fit into that description, other than the silly link to some bloodline.

Bloodlines have only very limited influence in creating personality.

He reflects the spirited influence of English upbringing. In demeanour, spirit, and mental freedom.

In every way, he is an English man, with a black paint on him.

Starkly different from similar coloured persons who call themselves Britons and speak Hindi, Urdu, Bengali, Tamil, Chinese, Japanese, Malayalam, Telugu, Kannada, Afghani and other mumbo jumbo.

I write so much because I just heard that he has more or less reached the doorway to President-ship of the USA.

Before concluding, let America also acknowledge its British ancestry based on English language and antiquity.

Otherwise, there is no logic to its capacities.

As to the future problems he could face, Israel could be one.

In India, the media goes on talking about his blackness.

And all the super-privileged classes celebrate his success as if he belongs to them.

In fact, in every writing, every talk, his blackness is emphasised. And over mentioned, lest it be forgotten.

However, he does not represent Africa or Asia or even Europe in the least.

If anything, it is English antiquity and its codes that he projects. Spontaneously or unconsciously.

I am sure that the rich in these continents will regret his election.

For he seems to be a man with a lot of discerning power.

And could take command of a situation that has simply gone awry.

He may be able to see that the USA comes out of the situation of being hostage to so many anti-national and para-national interests and elements.

And free America from the economic raiders.

And from the shifty fortune hunters who move globally, after looting their own native nations.

131. Have you received anything yet through the letter box, Evans

Note: *When I wrote this post, I was not aware that Adolf Hitler had actually been an Anglophile in his youth. I have not re-read the below text now. However I feel that my writings here might be without adequate information.*

I can't understand. Around 11 hours back, I posted the following comment into this YouTube Video:

QUOTE : *The video is in meticulous bad taste. Only a super nut would identify British Nationalism with Nazi aspirations. Preserve a little space for the original British way of life to subsist. It is not a case of 'Us against the world', but that there is something wrong in the outer world; for, everyone, everywhere is making haste to reach English shores. It is high time BNP came to power, before Britain turns into a 3rd world nation, financially, culturally & socially. Preserve British systems & Britain!* END

The writing was crisp due to the character number limit.

The comment never appeared.

I tried it a few times.

I am not able to understand why.

More terrible words, profanity and worse are allowed and appearing instantaneously, with no qualms whatsoever.

It is evident that I have no personal aims in my views. Other than that they are what comes naturally to my logic.

They in no way corroborate with my own interests or means of livelihood.

Continued:

I wanted to post a rejoinder here.

I had to restrain my urges, for there were other pressing engagements reserving my time.

Hopefully, the Book download page of my website would display the products of these pressing preoccupations shortly.

A strange resonance

I cannot have any reason to quarrel with anyone here.

However, the issues at stake do have some strange level of resonance to some of my earlier writings here.

And to some intuitive uneasiness and apprehensions that had bothered me continually for a long time. Possibly for some 3 decades.

I had not heard about the BNP before I started writing in the UKResident some four years back.

My connection to England was just an intuitive imagination that had sort of sculpted itself in my mood from my very childhood.

I have had the experience that many of my intuitive perceptions and insights about human social and historical experience are perceptibly correct.

When I first made a few postings on this site, I was made to understand that I was resonating the philosophies of some strange political entity called BNP.

I really don't know much about this political entity.

And I don't have the time to do much research on them currently.

Maybe there are likeable or maybe they are obnoxious. I do not know.

Nevertheless, it seems that what they are declaiming is in sync to my own views on what is happening to Britain over the years.

The sinking by association

When I went to see the video in question here, the most striking thing around was not the video itself.

But the quality of the talk that abounded the place.

The video was not of any arresting quality. Other than whatever entertainment it might lend to those who have reasons to rejoice over the contents.

The comments and the vocabulary that sprung up in reaction was what caught my attention.

Most of the content quality was the kind that I had experienced in my college days over here.

The debate was of, with a few exceptions, mediocre quality.

The agonised reactions were also of the most spiteful kind.

Well, it does really reflect the levels to which England has been forced to sink down to.

Maybe it won't be understood over there. But the fact is that over here one generally goes down or goes up to the level of those one reacts to.

The other person is really the deciding factor.

Therefore, generally people keep away from unacceptable groups.

A passing show?

The main issue at stake is whether there is something called Britain with historical and social significance.

Or if it is just a passing show in history.

My belief is that there is something very much definable as England, and

Britain.

Even though it is easy to identify Britain with a small island off the shores of Europe, it need not be just a geographical entity.

England really is a group of people linked to each other in a particular fashion, in a particular language.

Their language, social systems, history, monarchy and much else has fashioned this entity.

It is true that everything evolves over time.

However, evolving over time is different from being contorted by outsiders.

The secure enclosure

The best definition of Britain is off course English. Even though there are other languages in Britain.

Even though English is a wonderful language, very simple to learn, and very stimulant to intellectual expansion.

It also has certain very dangerous aspects.

One of its very dangerous contents is that a person who lives in the seclusion of English gets a very secure and liberal idea about the world and about others.

That is, until the reality of the others strikes in.

The shocking meanness

What I have said here may seem shocking.

I can explain: For one thing, England taught everyone English.

Well, it may seem a very silly theme. Until one learns that in every village, in every town, in every household in India, people who know English strive hard to see that it is not disseminated to others of the lower class or even to any competing groups, high or low.

They know that once the others and their children learn good English, they also reach up to their levels or go beyond.

At their innate lower levels, the lower classes are obsequious and uncomplaining.

Once they get English, it is like Adam eating the Fruit of Knowledge.

They see the reality of their disabled position, and complain and react.

They, for the first time, contemplate on human rights, and equality.

Human equality is not encrypted in Indian languages.

I do not know about European languages.

I am sure many of them are similar to English, but not all.

The spineless daring

The comments that appeared on the video had another striking feature.

The daring spitefulness and the ignominious words of those who spoke against the BNP.

There is no doubt that at least a significant percentage of them are from the outsiders who have currently domiciled Britain from outside.

Well, imagine if the same thing were done inside a Gulf nation like say the UAE, or Muscat or Saudi Arabia.

Would anyone dare to say such words?

Outsiders are outsiders, in those nations.

Would anyone say that these nations are stupid and only England is intelligent to open its doors of citizenship to everyone who ventures to come for a work?

Containment in practise

In the Gulf nations, workers come and work and go back without complain.

They are grateful, and also respectful.

They love the gulf nations, which gave them money.

They hate to go back to their homelands, especially those who come from such places as Pakistan, India, Bangladesh and such.

They have barely any rights to judicial appeal in the gulf nations, and even if they have, it is practically unusable.

They are free to travel everywhere in the UAE, but their meagre earnings would simply vaporise if they engage in such activities. Thus effectively keeping them in tight geographical containers.

I speak of the majority labour class.

In their own nations, they are relatively rich or at least, above many others around them.

Irresponsible lawmaking

Many years ago, I think in 1987, in a tourism class, I heard that a child born in a British plane is entitled to British citizenship.

And a child born in England (even accidentally) to anyone is also naturally a British citizen.

I do not know if these things are true.

If it is true, I can only say that it is the height of stupidity.

Beyond that, it is downright callous prodigality of national heritage and sovereignty.

The errors and the patching

Here I want to explain one thing.

It is not like India giving citizenship to a person from Pakistan, or Sri Lanka or such other nations.

For almost all them come with a similar social mood. Even though they may find differences in finer aspects of cultural customs, and such other things.

When viewed in a wider frame, they are all from the same social codes.

However, when such a person enters into the English social systems, he or she brings in sharp discords to the links and codes.

The errors a single person brings in would be easily patched up by the immensity of others of the native kind all around.

But then, the problem here is compounded by the naïve English rules and laws.

Each person is entitled to bring in an immensity of others.

They arrive and exist inside England/Britain as a powerful container of alien social links and codes.

Here the subject matter may need to move to another part of my writings, wherein I have tried to bring in the connection of language and culture.

I do not want to go into that here, but interested reader may see my writing in Agora and here.

They have link to their native nations, where due to their very British domicile, they exist above the others.

It is like having minor kings and princes living inside English landscape.

The terror and the nightmare

BNP seems to terrorise many persons.

It is evident in the sharpness of the animosity that springs out from their words.

But is it the BNP that terrorises them? I think not.

For I don't think that the BNP is a terror organisation.

Then what terrorises them?

Well, what really terrorises them is their own native lands.

If what BNP proposes comes into practicality, there is a possibility that at least some of them will end up again in their own native lands.

This is what will torment their minds and dreams, and exist as a shadowy nightmare in their thoughts.

What is it that can torment their thoughts of their native lands?

Well, the rotten urban landscapes, the social strictures in the rural areas, the unspeakable rudeness to the common folk to other common folk, the containments that they will have to cloak themselves in, the callousness and the offensive impoliteness of the officialdom, the terrifying mind-set of the uneducated policemen, the grotesqueness that sets on the looks and moods of the people, and much, much else.

Beyond all that, there is another thing that will gather the hatred for the BNP, from the far-flung areas.

There are relatives waiting desperately to escape from their native lands and come to England.

They see the BNP as an evil apparition in their lives.

They can't be blamed.

What spurs the passions

Well, the truth is that no one can be blamed.

Not the BNP for opposing immigrants and for the immigrants for opposing the BNP.

However to propose that the BNP is simply having racist philosophies would be over simplifying the issues.

It is easy to be racist and very easy to be anti-racist.

What is difficult is to understand the underlying reasons that springs up passions that easily gets demarked into two opposing definitions.

The complicated themes

It is a very complicated theme, and I do not intend to go into them in detail.

Let me try a brief discussion here:

If a lot of immigrants come to England and become nationals, then what happens to England?

Well, the least thing that happens is that England simply ceases to be England.

Here let me say that the theme England is not to be identified with the geographical boundaries of a small island.

Defining Cosmopolitan culture and the dangers of multiculturalism

The word cosmopolitan is used over here to describe a town where different linguistic groups settle down and English more or less becomes the common language of communication.

This township or town necessarily carries a demeanour, which is different from that of the other towns in the locality.

Generally, there is a liberal social lifestyle, and modern dressing standards.

However, if many different linguistic groups settle down in a place and the common language is Hindi, Urdu, Tamil, Malayalam, Telugu, Kannada, Oriya, Konkani, Punjabi or Gujarati etc. one does not categorise the township as cosmopolitan, in the common understanding of the word.

(Many years ago when I first contemplated these issues, these languages were pretty far from the English horizons. How near they all have come to the English shores in so short a time!)

It is necessarily English that brings in the liberal standards in the multiple-culture town.

Here it may be understood that English is only lessening the stifling holds of the vernacular cultures.

So, the corollary stands that the vernacular can bring in stifling social codes into English, if it is allowed a free rein in the English social systems.

The social wraps and issue of being foreigner in one's own land

There are other issues involved.

One is that many language communication systems move in a particular direction and in closed containers.

It is not like English, where generally the language allows anyone to speak to anyone who is willing to listen, in more or less same level of personal individuality.

When a large group of vernacular speaking persons enlarge upon an English township, they communicate among themselves in their own language in a most exclusive social wrap.

The English speaking local society is more or less outside this.

The Dracula effect

Here the problem is that most of the Indians know this factor, and do not allow any such forces to subsist inside their own fiefdoms.

However, what I have explained here is not understandable to the English speakers.

The only way they can understand its parameters is to study any one of these vernaculars. In which case, this person also gets infected.

As to the infection, since these vernacular languages have different layers of human existences, the newly learnt Englishman would more or less arrive at a very comfortable part of it, and never get to see the other sides of the nightmare.

The gathering clouds

Now, the single immigrant to England is not a problem in himself or herself.

What would be troubling is the laws that allow all his relatives, including wife, children, father, mother, grand parents, nieces, nephews, and much else to gather into England, by hook or crook.

What should be reckoned is why are all these persons running away from their native lands.

It can't be poverty, for only the relatively affluent persons can afford the cost of shifting their residences to places so far geographically, and so high in the inner codes.

Don't they also carry the same codes that has made their own nations insidious.

Won't they create the same social conditions inside England?

The disparagement and the holy cows

The problem with English is that the very word Great in Great Britain becomes obnoxious.

While in the vernacular, even a minor man with some attainments is a holy cow.

Yet, the fact remains that Britain is truly great.

Most of the great discoveries in this modern world are really traceable to England/Britain.

The reason for this is also traceable to the inside codes of the English language.

I say this because in the local school textbooks here, currently there is very rarely any mention of Britain in this regard.

I found that when discussing the discovery of Aeroplanes, the name of Leonardo da Vinci is mentioned.

When talking about democracy, it is Greek and Indian antiquity that is connected.

When talking about science it is India, Maths it is India.

Many things are China, many are European.

Well, that is indoctrination. (England, just a land of thieves!)

Yet, the truth is that science, maths, medicine, geographical discovery and much else are connected to the English speaking man.

Ultimately, it all revolves around the intellectual freedom that English creates.

I cannot compare this with the issue of employing a lot of engineers and researchers and then having them discover new things.

The effect of England

Well, I can also give an example of the effect of England.

I have seen persons who have worked in England for some one or two years and come back.

They are very vague about what was the work they had done over there.

But they do have a very nice change in them.

Their English accent is very near native English, even though they may lack in vocabulary and depth in English literature.

Many of them within no time inform that they have become ‘corporate trainers’.

The effect of England on solitary individuals!

I have examples of what was the effect of England on huge social groups here.

However, that needs digressing.

It is a privilege to work in an English environment and a natural personality development program.

To work under Asian/Indian work atmospheres in vernacular is a spoiling of the innate godliness each person carrying within himself.

The class that immigrates and the spoiling

Well, again let me tell about the persons who manage to immigrate.

A sizable section of them would be the offspring of the official class.

The official class in most post British colonial rule nations are wallowing in the riches of their nation, much to the detriment of their countrymen.

Even in India, the pay, perks and pension packet a government official garners is simply equivalent to a King's ransom, when compared to what the ordinary citizen earns.

Most of these people simply use this money to gain 'escape velocity' to let their children escape India and go into the celestial world of English nations.

The problem here is that most bureaucrats are corrupt also, and have successfully practised the art of bypassing all statutory rules to gain riches.

If their offsprings come to England, I don't think they would find anything wrong in spoiling British social and administrative conventions for their own selfish benefit.

Being racist and being non-racist

Then comes the racist issue. The white colour of the original Englishman.

Well, the non-white colour; does it disturb in itself?

Well, if certain colours disturb, then the English nation would not use such colours in their neighbourhoods.

But it is not so.

Is there anything in the typical Asian that is disturbing other than colour?

Something that is not tangible, but exists?

The reality of annoyance

Well, the truth is that there is.

It is the words in the vernacular.

It does disturb over here and create fights, and even bloodshed.

It is understood over here.

Each word chosen to describe a child, a man, woman, a group of people and much can create unspeakable hatred or happiness; it depends on what is chosen.

The very looks of an outsider to a particular group has a distressing aspect, until that person has been positioned into a particular acceptable position.

People do not really understand the cause of the distress, so they simply try to define it in terms of caste, profession, gender, age and such else.

The real reasons are actually beyond these factors.

If this is the situation inside India, why shouldn't the same creepy feelings not be generated over there also by the same type of people when they use similar words?

In which case, how will the creepiness be defined over there?

The only tangible aspect would be the colour; nothing else would be known, even though there are non-tangible aspects that creates this distress.

Even now, England is not exploding just because it cannot understand vernacular words, and its stinging contents.

If it does, there would be fights inside each and every residential area.

The imbecility

Well, when a group of persons enter into a soft English social system and play havoc in the social strings, using their terrifying language software, only the imbecile would say that they are not dangerous.

When social and administrative systems go into decay due to this inexorable attack, it is the rightful duty of the patriotic person to say that enough is enough.

The impossible conceptualisation and the sudden liberation

What can be done is to make it a statutory duty to understand what is the difference between England and many other nations of the world.

Saying that everyone are equal is utter stupidity.

Everyone can be equal only in English; it is a sheer impossibility for everyone to be equal in many other languages.

If anyone strives to be equal to unequal levels in the vernacular, he or she would be beaten down remorselessly.

The problem here is that no one dares for equality in the vernacular.

At the same time, the moment one person learns English, he is literally bouncing with energy and goes in for extreme claims to equality.

Even though he literally radiates his inferior standards afflicted by his vernacular moods.

It creates rancour; the English then stands accused of bigotry.

Understanding each nation and each group differently

Before passing laws on immigration, the English authorities should have taken pain to understand what it is that immigrants from each nation is bringing in.

If there is accusation of racism, let there be.

Anyone can accuse anyone of anything.

What is required is objectivity.

The colour and looks can demark.

One can identity a nationality.

This person belongs to this nation.

What are that nation’s national character?

Would this person carry all those issues to the insides of England?

{I don't find anything wrong in describing a black man as a black man, an Arab as Arab, an Indian as an Indian, a white man of a particular areas as that.

It is a very evident feature.

If a black man feels denigration on being identified as black, well it is his problem, and his admission of his own aversion to Black.

As to white colour, I personally do not think that white as a race is superior, for the whole of Europe is white; but to say that the many nations therein are superior would be utter nonsense.

Actually, Black as a colour is a very powerful one, when one thinks of physical capability, and capacity to work in hot climates and in the simmering sun.

But the problem with most blacks around the world is that they literally belong to terrifying social conditions.

However, Blacks conditioned in English do not belong to this group.

Barack Obama is a very easy example for this.}

Then categorise each nations' negative features.

For there are the things that need worry England.

There would be criticisms. So what?

It is your nation.

You can do what you want for your safety.

It is utter foolishness to allow outsiders into a nation which literally looks like a huge 5-Star Hotel and let them roam around with no idea what they are and what they are up to.

The limits of domicile

Then if a man comes for work. Let him work.

After that, let him go home.

If England is thinking that it can assuage the population explosion problem in Asia and Africa by taking them inside, it is on a very creepy mission.

The population explosion is due to the negative social codes in these nations.

Persons who literally are like 'straw' have being in power in these nations for the last 50 years.

Islam versus the culture of the various Muslims

Then comes the issue of Islam.

Is it really the religion that distresses, or the culture of the persons who claim to be Islamic?

Is it not true that even among the Islamic persons, there are many groups who do not like each other.

For example, it is a fact that generally the Arabs dissociate themselves from being identified with the Indian/Pakistani Muslims.

Arabs, especially from the Gulf nations, feel compromised to be identified with social groups who they see as their serving class.

The very concept of Universal Brotherhood of Islam is under strain when it comes to this issue.

For, the Arabs sense something wrong in the other Islamic groups communication system. (I need to talk about this in another context).

Actually, what the so-called Muslims are carrying with them as an ancient encumbrance is not really Islamic concepts, but the social codes of their own society, a bit coloured by Islam.

When they come to England and form differing linguistic Islamic groups, what is being formed is strange lines of leadership.

It is this that is going to be dangerous to England; not Islam as such.

Living in Islamic areas

Now, living in an area full of Asian Muslims has been described by one commentator in the YouTube as distressing.

Well, I am sure that what disturbs is not Islam or Islamic concepts per se.

It is the communication culture.

A strange compromising of English communication systems would be encasing the place.

Children, working class persons, women, and other such section who belong to the lesser level groups in Asian language systems would feel it.

It can cause severe contortions on human personality; especially soft English personality.

It is not an issue of anyone being bad, immoral, or of deviant sexual inclinations.

The crash

But then, why allow a lot of outsiders, not just Muslims, to come inside and form powerful groups which are literally antagonistic to English liberal social systems.

The native Englishman gets disturbed and changes form.

This is evident in the terrible vocabulary used in the YouTube Video comments.

The levels to which England and Englishmen have come down; by association.

Thirty years back, pristine England would have literally been distressed by the quality of the debate.

Quality has literally crashed.

The Bloodline and its limits

Then the question of who is an Englishman.

A person born to native-born English persons can generally be categorised as English.

But then what about a man born to one English parent and one non-English parent, say an Indian?

What is he?

Well then, it depends on what is his upbringing.

If it is in colloquial British social and cultural systems including language, this person is English.

If this person is brought up in Indian social systems, he is definitely Indian and not British.

As to genes, lineage and bloodlines defining this factor, well these are really not very powerful as one imagines.

For a person to be born 20 generations hence is actually connected to 2,000,000 persons currently living.

English manners and gestures versus that of the others

Then another thing.

English manners, physical postures, manners of addressing, physical gestures and much else are refined by an understanding that all these should be non-irritating, and un-intrusive.

However, in certain other linguistic social conditions, the opposite can be true.

For example, in most Indian languages, it is considered as a feature of social intelligence to be overbearing, stifling and dominating.

Even such physical gesture as of speaking with a pointed forefinger is considered to be a very effective pose.

All these can literally irritate the English social scene.

Generalisations and its unintelligence

I speak of India because I know India.

About other nations, I am unable to speak.

However, it is possible that there can be different social requirements in each nations, depending on what each language insists upon.

Some of them might be in alignment with English moods, others can be at variance.

A generalised and common view of all external social systems is unintelligent and with dangerous portends.

The deforming

There is another thing to think about.

Let me talk about the Anglo Indians in India.

Many of them are not really ‘anglo’ but ‘European’.

However, there were still a lot real ‘anglos’.

At least some of them, did have an English bearing.

They did exist as a sort of island of English systems inside India.

However, their English behaviour systems were totally alien to Indian feudal communication systems.

When the British left, they more or less became orphaned (in a stinging feudal communication area).

Their easy behaviour systems simply became laughable stuff, when seen from the powerful commanding stances of the Indian languages.

To put it in plain words, they simply were removed from the higher levels of the feudal indicant words, and were assigned lower words.

It is a very terrible change of position, like demoting an Indian army officer to an ordinary soldier.

Many Indian films used to use ‘anglo-Indian’ characters to depict buffoonery.

Their usage of Mr. (used as Mistaar in films), and Mrs. and Miss, were seen as superb acts of jokers.

The portends

Now, what I want to convey here is the fact that if England becomes overfilled by outsiders, a time may appear in the very near future, when all English behaviour systems would come to this very laughable level.

For sometime, the momentum of the ancient British cultural heritage would move the social system.

But as reverse momentums gather strength, a moment would come in history, when this direction of motion would cease, and then it would be time for reverse gear.

Ordinary English behaviour systems would seem poses of extreme cockiness and pretence.

Those who buckle and those who do not

Think of the immense wars that Britain fought to maintain its British-ness.

When the Germans came, there was a stubborn and impenetrable wall of resistance.

Now look at an Indian town.

If any other nation comes attacking, I am sure the majority population wouldn’t mind surrendering.

For, it is only a change of guard at the top, with them always remaining in the bottom.

Nothing much changes.

Maybe Hindus would become Muslims; or Muslims may be converted to Hindus (I am not very sure about that, the issue of assigning a caste would be a block; maybe a new caste would be formed) and such other things.

Yet, the basic social systems do not change much.

Why does only England resists external rule?

Well, the fact is that the social systems that England possess are unique and not in existence in most of the other nations of the world.

Life for an English man in any other social system would simply be hell.

Maybe there are similar systems in some European nations, but I positively feel that they are not in existence in Asian nation.

If this be the situation, wouldn't it be prudent to take care of this unique social system, the like of which never existed anywhere else in the world.

The commonness of the English common man

Let me talk about the English common man.

He literally comes under an ancient feudal social system. (I must say the word 'feudal' as understood in England is different from the sense this same word means over here in India).

However, the personal dignity of the English common man is starkly different from that of a common man from say India, Pakistan, Philippines, Japan etc.

In these nations, a common man is a very insecure fellow, over lorded by a lot of powerful levels in society.

Now, when shallow English liberals want to equate the English common man with these levels of people, very powerful shifting of social codes (actual software codes) is taking place.

All to the detriment of the English common man.

Just equating an English worker to an Indian worker is an unholy act.

The Indian worker needs emancipation from his own stifling social conditions.

Equating him with the English worker simply spoils the latter.

(Slightly digressing: Even allowing the British common man to speak to Call Centres in Bangalore and other Asian locations can cause strange unsettling mental moods in at least some of the English common man; it is related to another issue in the software code.)

Importing terrorism

Then the issue of Terrorism.

Currently English nations are in close collaboration with so many nations, with which in reality English nations cannot be close companionship.

For their social and political systems are in sharp difference with English systems.

The antipathy they have created locally and the feuds that abound inside them are all connected to their own systems.

When English systems go in for blind collaborations with them, they are actually not only inflicting themselves with these afflictions, but also seemingly giving legitimacy to negative issues.

Be it Israel, Pakistan, India, Sri Lanka, South America and all other places, the best policy would be detached attachment.

Do not put your soul and passion into supporting any side.

Let these systems find their own solutions for political issues.

The world has still not reached maturity.

England cannot force maturity into them.

Now what is the connection of this issue with immigration to England?

Well, immigration literally messes up the English citizenry with these problems.

It is like the absurdity of the situation when the British Prime Minister is saying that he is not sure if the persons who attacked Bombay a few weeks ago were British Citizens.

It denotes an atrophy!

An atrophy of the Brand Image of the word 'British'.

What a come down!!

What a terrible imposition on this word which is historically connected to an immensity of noble ventures!!!

What about Europe?

Well, I have used the word 'India' much.

That is because I understand the place much.

But then what about Europe?

Well, the great pressure for immigration to England would be from social systems, which have innate negative issues inside them.

Now, what is to be said about this issue?

That takes us back to the earlier issue?

What is Britain?

It is the homeland of British way of life and very much connected to English.

It is not a safe haven for terrible cultures that exist outside; be it halal killing (Muslim way of animal slaughter) or strangling family systems.

What Britain should stand to promulgate is the dissemination of British systems, not some other systems which have nothing to show for themselves.

The word tolerance is a much misunderstood word.

For, see how it is used to describe India!

The utter stupidity of it; it literally stands for nonsense.

It is true that many in Europe would love to immigrate to England.

It can be real love that springs up from understanding what England stands for, or it can be simply an opportunistic stance.

Either way, what England can do is to create England elsewhere, everywhere, in Europe, Asia and Africa.

At the same time, create impenetrable firewalls to block the entry of Europe, Asia and Africa into England.

It is a very formidable suggestion, yet very, very wonderful in its long-term outcome.

It is not being fascist or Nazi.

If that be so, then the very stance against Hitler is loaded with Nazism.

The way of tolerance would be to allow the entry of Germans into England and propose that it is the way history moves.

Back to BNP

Now back to BNP.

I understand this party is not a very popular one over there in England/Britain.

Well, I cant comment on them without knowing anything about them.

As to Britain, it is time it claims its rightful place of supremacy in the international world.

This feeling of superiority is not really connected to having money in one's pocket, or having huge geographical areas, or with relative military strength.

It is a mood.

Britain has it.

See that it is not eroded.

In the right ranking system that I can perceive in my mind, England stands above USA in the scheme as arranged in the secondary codes.

USA is great, for it reflects British traditions, even though they disown it in the heights of their ignorance.

Where do I stand?

Now, have I sounded renegade?

Well, I am not the one who has run away, but others.

Well, I have written fast; I can write pretty fast.

The brief time I kept for this writing is over.

Maybe I have been able to make my points clear; maybe not.

But then, where do I stand in this scheme of things?

My thoughts are simply what props out from my logic.

I don't think that they should be connected me as a person, or to my cultural or moral standards.

Nor, do they have any ulterior motives.

My own experiences with racial attitudes also do not affect my logic.

Possibly, I am more discriminatory than any white racist can ever hope be!!!

Of what use to immigrants

Well, what is in this for the immigrant population in UK?

Well, hopefully they can get to see themselves clearly and what they carry within themselves without their own knowledge.

If this enlightenment comes about, they can delete this unwelcome baggage and turn truly British and not a scary entity inside a divine area.

Continued:

QUOTE (G Brown @ Mar 15 2009, 05:33 AM)

I *doubt if you know what you are ON about?*

It is possible that what you said is true, and I am saying things that are seemingly off topic, irrelevant and nonsense; but then think of all the clever people out there, who with fantastic brains, have driven both UK as well as USA to the grounds, literally, in the last few years! The best minds! financial geniuses!! along with a very prudent economic opportunity!!!

Yet, at the end of all this, funds have all fled off shore! END

132. It Won't Work!, An epitaph for the British!!!

I am sorry to say that it won't work.

I am talking about the various programs initiated to tackle the recession.

The English nations are now dealing with something that is directly in the 'twilight zone'.

Beyond the purview of modern economic theories.

I believe that I had mentioned this item a few years back.

To put things in a few words (I don't have time to say more), what needs to be done is to decouple.

The funny thing was that a few months back, I did hear 'learned' Indian economist say the same thing.

They wanted India to decouple from the English nations.

For the claim was that the English nations were going down.

And if India is connected to them, they will drag India down with it.

Somehow they had forgotten that the sudden wealth of the last few years was what had seeped out of the English nations.

Even Obama is not really looking straight at the issue.

What needs to be tackled is not international recession, but recession in the English nations.

Most of the third world nations are just the beneficiaries and not the actual wealth producers.

If recession in the English nations is tackled, things will improve everywhere.

There is another very important issue, which cannot be explained here.

But it is connected to a very non-tangible issue of a superior energy seeping out of English nations.

That is connected to a wrong perception of the theme of human equality, which English nations promote without understanding the real powerful meaning this has.

It literally allows them to be equated to lower energy areas of the non-tangible code areas.

Numerical values go down.

Price, intrinsic human value, and many other un-understandable things in English is an issue here.

Value of English workers could go down.

To put the theme in few words:

English banking system should sever links with those of many selected nations.

Don't try to tackle International recession, try to deal with national recession.

Make cutting links with the European Union an immediate and priority issue.

Bring in statutory ordinances to remove the millstone known as immigrants.

Remove foreign workers.

Make anything that takes money out of the nation an unconstitutional act, including judicial rulings.

Stop Call Centre BPO.

For it really makes English nationals feel that they are equal to persons who exist on the lower mental grade of third world nations.

It is a heavily degrading issue.

And one that inserts in negative forces on human personality.

I must admit, my statement looks very uncanny.

However, there are more uncanny forces at work in the internal codes.

Don't shy away from saying things that one feels is correct, but refrains from, due to issues of propriety.

It is really a wartime situation.

Do it.

Limit the right of foreign persons to use national judiciary to stand and fight against national interests.

Understand what is 'national interests' and what is extra-national interests.

Promote the buying of internally produced goods.

Call it unpatriotic to take superior technical knowledge to help business magnates of competing nations.

Declare with conviction that English nations are different, in varying levels from different nations.

Give a rating for each nation as to how far it is in synchronisation with English mood.

Such terminologies as formal 'democracy' etc. has no meaning, and is all nonsense.

Consolidate national wealth.

Stop external wars. (there are more issues connected to this).

Remember everyday that it is wartime situation.

The enemy has entered the insides.

There is need for a deliberate forceful stance.

It is a time for call to arms.

Don't depend fully on politicians.

Appeal to the monarchy!!!

Remember the words in G B Shaw's The Apple Cart.

The King says:

I stand for the future and the past, for the posterity that has no vote and the tradition that never had any. I stand for the great abstractions: for conscience and virtue; for the eternal against the expedient; for the evolutionary appetite against the day's gluttony; for intellectual integrity, for humanity, for the rescue of industry from commercialism and of science from professionalism, for everything that you desire as sincerely as I, but which in you is held in leash by the Press, which can organise against you the ignorance and superstition, the timidity and credulity, the gullibility and prudery, the hating and hunting instinct of the voting mob, and cast you down from power if you utter a word to alarm or displease the adventurers who have the Press in their pockets. Between you and that tyranny stands the throne. I have no elections to fear.

If these lines of mine seem stupid, I pity the English.

It might be time to write an epitaph for the British.

Continued

The movie 'Charlie and the Chocolate Factory' is on the TV.

It more or less depicts the national effect of bringing in lower wage workers from outside.

The social scene and the English residences look very impoverished.

The foresight is fantastic, even though not emphasised in the film.

See this link: Attack of the evil empires.

Un-understandable recurrence of technological and procedural failures!!!

133. Policy or Racism

I have no business to post here, but my intellect is stirred.

I am not in Britain, nor am I a 'White'.

However to see English gullibility being pricked and poked is painful.

I can understand the problem a non-white migrant over there can face.

But then there is always the other side.

A soft nation and its citizens are bearing a swarming of the nation from all over the world.

Helpless and made defenseless by their own effeminate (no male chauvinism intended) laws.

As for myself, I have borne English so-called snobbishness with equanimity.

For I have seen the realities of other snobbishness.

The English one is far, far softer.

I think I can understand the roots of the English snobbishness.

And I can only sympathise with it.

It doesn't mean that I am happy to experience it.

But then, it is understandable and far better than many other.

It's In the Way

It's in the way you patronise.

There are other ways to patronise. Not do-able in English!

The way that you avert your eyes.

What is the way you avert your own eyes?

The way that you cannot disguise.

Your looks of horror and surprise.

Perhaps there is something horrifying?

It's the assumptions that you make.

On my behalf and for my sake.

Perhaps because of not able to understand the weirdness?

And in the way you do not hear.

Well, there are things that is not audible and perhaps beyond material content?

The things we tell you loud and clear.

Too loud, and but not very clear?

It's in the way you touch my hair.

Well, other's actions do irritate others, in most languages; not much in English.

The way you think, The way you stare.

Should there be a regimented thinking enforced?

It's right there in your history.

What might be other histories?

Just like slavery for me.

People generally run to England to escape slavery, and not the other way round!

Perhaps, you have not seen real slavery!

It's in the language that you use.

English? Well, that is being funny!

The way that you express your views.

There are other ways to express views. Sri Lanka? India? Pakistan? Africa?

The way you always get to choose.

The way we lose.

Being in England is not a loss, but a gain. But unappreciated!

It's when you say 'No offence to you'.

And then offend me, as you do.

Well, there are worse methods to offend, and done with not equivalent politeness!

It's in your paper policy.

Designed by you, for you, not me.

Well, the British policies are stupid, there is no doubt about that!

It's in the power you abuse.

Abuse of power in England? Well, England seems to be slipping. Turning into India?

It's on TV, it's in the news.

It's in employment, in your school.

Try a public (I mean government) school in India or Pakistan?

The way you take me for a fool.

Fool? The English are currently foolish!

It's in the way you change my name.

Compulsory changing of name? Is it true?

In most other nations, everyone tries to get a respectful suffix desperately.

Perhaps that gets removed over there?

The way that you deny my pain.

Pain? Isn't it exhilarating to be in an English nation?

There are millions all over the world who would give much to reach over there.

It's in the way that you collude.

Collude? No one else does?

To tell me it's my attitude.

Could there really be something wrong in the attitude?

It's in your false democracy.

Try a better democracy for a change? India is currently in fashion!

South American nations also can be an alternative suggestion.

Or why not South Africa for a change?

It's in the chains you cannot see.

Non tangible chains? Well, that is there is most feudal languages, but rare in English.

It's how you talk equality.

Equality? Well, that is not there in most of the other language communication.

And then you put it back on me.

It's in the way you get annoyed.

And say I must be paranoid.

Social Paranoia is a phenomenon in many Asian and possibly some European nations.

England may be catching it.

It's in the way we have to fight.

Create fights in England? Well, isn't it time to bid farewell to the place?

For basic fundamental human rights.

Basic fundamental human rights? Well, come to India and see things for a change!

It's in the invasion of my space.

Invasion of personal space? Don't grudge the blessings which others view with envy.

It's how you keep me in my place.

Keeping a person in his place is not possible in English.

See the Black slaves of two centuries back US, and see the legally free slaves of India.

The latter is perfectly kept in place, but not the English speaking Blacks.

It's the oppression of my race.

English oppression is really laughable oppression.

Visit any Asian or certain European nation police station as an accused.

That oppression will remain on the face for days.

IT'S IN MY FACE

Living in English nations are discernible on the face!

Well, I did not mean any offence.

Please take it as a intellectual jugglery.

For, I am sure that no inputs like this are going to change the sweep of history that is moving England to some terrible destinations.

Perhaps it is destined.

Or may be there shall be redemption before long.

There is a lot of racism and such things that springs up intermittently over there.

It is like a walking stick; a support and also a weapon.

But has anyone dared to gauge what is the cumulative social cost and negative affects of non-English populations swarming the nation.

It is not an imaginary scene, and very much real.

Something like what is the negative affect, what is the source, where is it embedded inside the alien population, and what pains it can bring to England and to the English natives?

Perhaps, if the social system dares to take up this issue honestly, with the participation and support of an honest immigrant population, then future problems can be averted.

For, the immigrants can also identify where negativity lies embedded in them.

Otherwise, I fear in years to come many soft natives will end up in jail accused of at least using racial slurs.

And ultimately a civil war may erupt.

And trust me, in the final analysis, it is not color that provokes, but some other things that goes beyond colour.

Colour only helps identify, but then it is not a trustworthy guide in modern times.

That colour is not the essential irritant is proved by the fact that the US is ruled by a man with a black colour, voted to power by a White majority population.

There is essentially the issue of persons arriving as guests, and then demanding rights.

In England it is okay, I believe.

But in most other nations, it can provoke violent reactions!

134. British Casualty in Afghanistan: Treading in the darkness

The current British endeavours in most Asian nations are tragic in their possibilities.

No one, absolutely no one seems to know what ticks the Asian mental mood.

The mood is encrypted deep, unshakably in the language codes.

And it is ridden with elements of logical treachery.

Very few British men who lived in England and looked after the Indian rule from there really understood India.

Even Macaulay did not really understand India.

Even though he was fired up with the ambition of teaching the Indians English.

I would say Robert Clive did have a wonderful understanding of the Asian mental structure.

And what ticks it.

However, he had to commit suicide when he attempted to convey it to the thick-headed stay-at-home British intelligentsia.

There are powerful codes and links inside the communication system.

They can override professional command structure and loyalties and commitments.

A single person who can be connected non-tangibly through these links can turn out to be potential bombs.

Or the corrupters of conventions and professional decencies.

In Asian nations, even husband-wife loyalties can be overridden by these powerful links.

Wherein non-descript persons can become powerful centres of command.

Following the US, or keeping the US in a position of leadership is also a dangerous thing.

For the US is fast becoming a playground of silly and selfish international interests.

And the real command of English on its mental stamina is eroding fast.

And entering into a position of facade.

If the English side thinks that training the Afghan police and army is going to end the problems, it is a very powerful mistake.

Which they will have to regret.

The best solution would be different.

But may need an enormous political will and public understanding.

It stands near to a position of isolating the English nations from negative social systems.

Until they are fully understood.

Currently, such understandings are severely subdued by a very mistaken understanding of the concept of human equality.

See this video: [link as in original]

Also see this dialogue quoted from the link in the BBC Page:

QUOTE: *The Afghan police are relatively badly paid - earning rather less than a Taliban fighter - and are said to earn extra cash from taking bribes from ordinary Afghans at official or often unofficial checkpoints.* END

It is a stupid understanding that says that if salary is increased, corruption would diminish.

It would only increase!

There are very specific reasons for that.

But who knows them, and who cares!

135. A strategy with a finesse

When you fight in the orient there is a strategy to be adopted.

It is something that comes naturally to persons in the orient.

It exists in the very language.

What runs the command line in most orient organisations is the line of respect.

This may be understood to have a very strong difference from what the same word means in English.

Beyond that also understand that actually, even though the array of opposing leaders seem to be fighting a common enemy, they are playing a subtle game of outmanoeuvring each other.

To make this idea very clear, let me take the case of one specific leader of Indian Independence.

Even though his apparent enemy was the British, actually he was really playing a power game to outmanoeuvre all other leaders who could displace him.

In this sense, his real enemies were his own compatriots.

Between these leaders, there is constant competition for acquiring a greater portion of the people and followers.

And the people are willing to follow only those who can acquire a halo.

Now who could bestow the halo?

Here in this case, only the British.

The British existed as a sort of super Brahmins of India.

And who among the mass of mutually competing leaders the British show reverence to, naturally gets the reverence of the people.

If anyone is treated as a comic, or as a useless urchin, by the British, then that would be the political end of that person.

For in these language systems, these persons are as good as dead.

The persons who can sit with the British; address them with their surname or first name; argue with them; be at ease with them; can tell stories of his experiences of life with them; and generally exhibits that he is taken seriously by the British – well he gets the halo.

Here actually the British were in possession of this very powerful weapon.

But I think that they were not aware of it.

And again, understand in a nation like India, socially decent persons would decline to argue or debate with persons who they perceive as their social inferiors.

At the same time, the inferiors desperately try to stir an argument or fight, with the seniors.

If one social superior could be provoked to engage in a fight, the inferior's social standing would rise exponentially.

Generally, discerning persons from feudal language nations do not engage in verbal or physical fights with persons who are their social inferiors.

Also, if anyone is trying to engage in a fight, the strategy adopted would be to make him engage with one's servants.

So that, that person's social levels immediately falls to the levels of the servants.

So, whatever be the outcome of the fight, he loses socially.

And in the long-term, he loses on his hold on to his social status and leadership.

(Understand that every level in society is separately encoded in feudal languages).

Now, may I just converge this theme to the present predicament of the English nations?

I would believe that the present confusing situation could be better handled if the finer elements of these themes are taken into account.

First of all, understand that there are many minor level persons out there in the world who are striving to achieve a halo of leadership.

(The craving for this is embedded in the language).

Actually they are constantly competing among themselves to achieve this.

The person who can successfully force UK or US to get agitated would defeat other rivals in the competition for halo.

Second, always allow the fight to seem to be with persons of their own level.

That is make it understood that actually it is a fight among themselves, and that the English nations are just involved to help.

Let all victories be a victory of the same level persons.

That would puncture the halo that comes with fighting with the UK or US.

Third, seek out ways to puncture the halo.

Make the person seem a buffoon, or a comic, or a person with silly habits.

Once this is achieved, his own fellow competitors would finish him off.

Fourth, there is a line of respect that exists in a non-tangible manner.

It can be visualised, if the concept is known.

The strategy should be to dismantle this.

It is easy, if done scientifically.

And if a vital link in this connection is put into disarray, then the whole system of command and respect would collapse.

Fifth, aim to minimise the enemy's halo, and make him one among his followers.

When reporting and presenting views, and other presentations, go on shuffling the stature of the various persons in the opposing line.

Incessantly make the hallowed leaders to exist at levels equal to or below that of minor others.

The leaders' halo would evaporate in a surprising speed.

Beyond all this, understand that Islam and Christianity do have the same God, and same prophets.

What is the main deviation for the English nations is that the leadership of many Muslim groups come from vile social systems.

Help the Islam religion to dissociate itself from the vile elements.

And then the religion would display its beauty.

Furthermore, understand that most of the problems in America, and those created by America, are the doings of the non-English Immigrant lobbies.

This includes the Palestinian issues, as well as other themes like the American Mafia of the mid 20th century.

Find solutions for past demeanours.

And do it visibly.

And take very conspicuous leadership in this regard.

The major theme of this article comes from the basic contentions in my book.

136. The return of the Empire

When taking into consideration the minor size of the United Kingdom in comparison with so many other nations – like China, Russia, India, South American nations, certain East European and West European nations – it is sort of imperative that Britain return to the age of its empire.

Actually the English social system with its exquisite levels of soft communication system cannot survive in an inferior position.

It can only survive in an elevated social position.

Any standing beneath this rank can literally kill the English systems.

There was a time when a move by Britain could mean a move from anywhere in the world.

Right from Alexandria, the various ports of Africa, Far East, Middle East, India, the American continent, Australia, South Pacific and immense other places all round the world.

What went wrong was not the dismantling of the empire.

But the fact that in the various nations, the hallowed position occupied by the British was handed over to groups of persons who literally occupied social fame on the false propaganda that they were the personages who had brought the British Empire to its knees.

In most of these nations, the communication system was such that the lower citizen would literally crawl and cringe in front of the hallowed personages.

And when the English occupied this position, it was only a natural phenomenon that they became the focus of this.

Yet, there was a major difference.

For the first time in history of these nations, the newcomers brought in a communication system that gave most of the natives the mental stamina to rise above the strangulation of their language and social system.

Yet, the essential tragedy of this phenomenon was that the English themselves came to be judged as per the new communication system.

Wherein they were found guilty of occupying a supernatural social status.

For many years, after the British left India, there were immense persons who had seen the bewildering difference that the English had made to their nation.

And who would very candidly say that English rule was a great blessing.

They talked from firsthand experience.

Then came the newer generations, whose acquaintance with the English was through the school history books.

Where the British were the villains who literally looted the nations, and brought in the 'new phenomena of poverty' all round the world.

What went wrong was that after literally giving all the colonies immense knowledge, they were handed over to the same ancient feudal groups who had enslaved their fellowmen for centuries.

And existed in supreme exalted positions of riches and power.

This, to say the least, was giving the future competitors massive economic and other strengths.

What can be contemplated is a strategy to revive the Empire.

Which can still endure without a geographical base.

There are immense numbers of people all round the world literally yearning for the right leadership.

In its absence, they are the grazing arenas of the vile propagandists.

Instead of feeding the various governments, with grants and aids – who use much of their time to indoctrinate against the British – what is to be done is to link with the minds of these leaderless masses.

And there is no need to encourage any level of immigration to Britain.

For if British ways of life becomes like that of the third world nations, the attraction loses its glaze.

This empire that can literally exist at a mental level can, in times to come, be a real empire.

And when again danger looms large, can still repeat history.

Like the times when Napoleon tried his continental blockade.

Also remember the remarks of Bismarck when France tried to impress him that France was as good as England.

(That the friendship of France would not compensate for the ill will of Britain).

To think that European Union is a new beginning is to be very, very naïve.

It is just a beginning to newer issues and complexities.

And where it will all end, one cannot say.

At best a beleaguered Britain.

There are persons who love Britain even in European nations.

Their enthusiasm lingers on as long as Britain stands apart.

Once Britain becomes one among them, then this affection would turn into competition.

(It would be a preposterous scene when the Britain dissolves itself in the mess of Europe).

It stands to reason that the British Empire can live in their minds also.

And also in the US of America.

PS: I do know that in my writings I tend to use the term 'English' as a serviceable substitute for Britain.

It is because I like Britain for its English.

Not for anything else.

And I am sure that the other constituents of Britain also do enjoy the halo that the English connection lends.

I remember a time, when I was conducting a Schoolchildren and teacher's training programme.

Suddenly an American lady came there.

She was an acquaintance of the school principal (a nun).

She spoke for sometime to the children, and teachers.

She said she was of Irish ancestry.

She harped on the theme that her ancestry was not British.

Even though her parents had presumably emigrated to the US when they were British citizens.

Now what struck me was how unimpressed the crowd was to hear of an Irish republic.

And also, why anyone should disclaim any British link.

A sort feeling that she came from some minor nation was the pervading mood.

And in a world where any individual's security is connected to the prestige of his or her address, I am sure it is better to move around under the aegis of the Union Jack.

(Even the Germans did this during the colonial times in Africa and China).

(I am equally impressed that my statement stands in sharp contrast to the present situation of the British hostage in Iraq, whose British identity lends him danger, and possible Irish identity can save him.

Yet, I do have a feeling that his English demeanour may slightly incline events towards his safety).

137. What is the present level of Physics?

What is the present level of Physics? I do not have much idea.

I believe that it must b e in an area where the boundaries between reality and imagination could be very vague.

During my schooldays, I was taught about the absoluteness of everything – time, space, movement etc.

But then, due to an innate feeling that something was being withheld, I went on to learn of relativity.

Classical physics became a relative concept then.

That is, classical physics becomes correct in the context of minor measurements – like small distances, time, and mass.

It was an approximation of relativity, which dealt with massive measurements.

The Sun moved from the centre to a relative position, among a multitude of stars, all in the galaxy called Milky Way.

I went for Physics in college because I was fascinated by concepts in relativity, astronomy, time, space and mass.

It was a let-down.

Teaching was on primitive and mundane subjects, and themes which aimed more at examination marks.

What caught my imagination were so many strange themes.

Like that of the constant-ness of the velocity of light, irrespective of the frame of reference.

That mass increases with speed.

Or that, at the speed of light, mass is also infinite.

To put it more candidly, each photon is a universe.

Where is the boundary of this universe?

When I asked my daughter about it, she thought about it for a moment, and then said not to ask her such a question.

It causes deep disturbance in her mind.

Are there many other universes?

Like there can be a number of CD's.

With each universe being a sort of entity like a CD.

And a being from outside can access any point in the CD.

Now I think that there is a component of mind that should be taken into account.

And there is really some level at which everything is connected.

A mobile phone connects minds.

Internet connects people and their thoughts.

Well, these are all very primitive things, when compared to the real medium through which everything is connected.

Does anyone have ideas to contribute?

138. Court tags mother to control her truant son, A report from the US

I firmly believe that if the judge has taken this stand on the basis of a generalisation, then it could be a very wrong thing.

During my schooling days, after my class 4, I did find classrooms boring.

And many teachers were obnoxious.

As for information I received, I think I got it more from my own sources.

There should not be a compulsion that all children should spend a significant period of their lifetime in schools and colleges.

And many careers should not be blocked to persons who can compete in life without the appendage of a college degree.

The feeling that all children are nitwits till they attain maturity is also based on false understandings.

Continued

QUOTE: *Children are generally childish – and I don't mean that they behave like children, I mean that they do not think things through, act emotionally and are extremely self-centred.* END

Well I have found many adults also with the same qualities.

As to children, I have seen that if communicated with seriousness, you can extract serious qualities out of children.

QUOTE: *Without being forced to learn, would any of us have ever made a serious attempt to learn anything?* END

In many ways, what you say is true.

But then it is not the cent per cent truth.

In the case in question, I read that the child has said that he was bored in the school.

Now, I must admit that I do not know much about the case, and cannot argue for either side.

But what my caution is, did the Judge in question take into account the contention of the boy.

He said, 'I am bored in school'.

If it is a case of pure laziness, then it is one thing.

If there is a wider area to it, then it has to be looked into.

To put it briefly, it is my belief that all children are not necessarily of the same mould.

There can be, at times, children who do come with a different mental mould.

And what they seek out may not be deliverable by a standard school.

Even if it is a good one.

And the child's abhorrence for a particular school need not necessarily be crushed.

Instead of the Judge wasting much money on monitoring his mother, and putting much mental pressure on the boy, another way to handle it would be to get help to the child to pursue his own desired routes to development.

Standardisation of all children is not healthy.

For it may stamp out a varying version of intellect.

But then, the child does face a severe obstacle in life.

For the government machinery would be bent on teaching him a lesson by closing many avenues of career options to him, for not having a formal education.

By the way, education can be had outside school also.

But then, what could be missed can be companions of similar age.

If they are available, then ————.

139. The English Legal System, Penalties, Death Penalty

I hate to intrude in this very ferocious debate!

But then, may I just put in a little vague ideas.

I apologise for going off track.

Inadequacies in the English legal system?

Well, this is the legal system that set the ball moving in many a nation.

From my varied experience in this area, I would contend that if the system is taking too much delay, then there is a problem.

Next, if judges can be influenced with money and women, there is a problem.

If there is callousness in the judicial and prison bureaucracy that takes human values in a most silly manner, then again there is a problem.

Along with it, if the police are also corrupt, then it can have deep social repercussions.

Moreover if the lawyers have turned it into a sort of small-scale minting industry, then the whole concept of judiciary has gone awry.

One of the legendary problems quoted about the English legal system was that it is very technical.

Now this point really needs debate.

For my experience is that actual justice cannot be arrived at solely through razor-sharp technical dissection of arguments.

There is need for a bit of humane understanding.

Further, there is need to bear in mind that a minor amount of technically criminal moods exist in every man.

And some of it is connected to an individual's urge to indulge in a bit of adventure.

This can creep out in the unavailability of an acceptable area to vent out this mood.

And it can be borne in mind that all crimes can have differences in hue – starting from light, through medium, and to dark.

So, when punishing an offence, instead of implanting the full fury of the act and section in the legal code, an understanding that the lighter versions of the crime can be condoned, after subjecting the individual to counselling, might be good.

A variety of moods exist in the same person.

And certain persons do get programmed in compulsive behaviours due to certain strange experiences.

When imprisoning a person for long periods, the nation should take this understanding into consideration.

If all so-called criminals are of purely destructive value, how come the delinquent elements of England came to build the nation called Australia?

If there is an increase in criminal activities that disturbs peace-loving persons, then there can be a need to take urgent steps to seek out the real factors that make a man's mood restless.

Persons with a disposition for adventurous activities can be channelled to dissipate their excess mental energy in some areas of action.

Where adventure, thrill, danger, and suspense is a way of life.

And with much positive returns to society!

(A government-sponsored physical activity camp of one-year duration for interested persons, imparting a lot of opportunity to dissipate vagrant physical energy and shady mental moods, could be considered.

It might really bring down the amounts spent on prison upkeep).

QUOTE Oldfred: Smacking Children

Another reason why we had less crime when I was younger was because we had REAL punishments on the statute books such as Approved Schools, Borstal Institutes and something called Corrective-Training if my memory serves me right, which was a form of Boot-Camp, only you went there for a minimum of 2 years.

And yes, at the age of 18 you had your National Service to look forward to.

Oh and when we left school at the age of 15 we were working the following week. END

140. What I really meant, The alien experience

I think I have written about 200 short to lengthy write-ups in this forum.

Even though at times I did stray across to diverse themes, the central motivating factor was my understandings on why English does have a different historical and social experience.

It has been my experience here that my aims were severely misunderstood.

anton (March of the Evil Empires)

QUOTE: *Is there the minimal possibility that the embedded social structure of the tongue you are striving to convey has it's foundation in, Vladivian, the language from the planet Vlad.*

I am well aware that vladians, the natives of that obscure Planet, are reknown for extracting the urine without fear, or favour and I identify with an inner feeling that this is exactly what is taking place now. END

JustinofOz (March of the Evil Empires)

QUOTE: *I have to hand it to you Anton. The term: "Taking the piss" has never in my experience, been so well phrased.* END

Sledgehead (What one could lose)

QUOTE: *I think ved should learn to use English properly before he starts pontificating about its benefits. A little less obfuscation in his pseudo-didactic, specious, nonsense and a little more by way of plain words.* END

I have quoted all these with perfect non-emotion.

But what it can show here is that I have been superbly misunderstood.

First of all I do not and also cannot have any racial aims.

Even though such a feeling has been imputed. For, I am not White.

Second, I cannot ascribe any racial superiority to the English race.

For then, I would necessarily have to keep them above me, on the sole basis of their race.

Moreover, I am not trying to web a weird scenario by knitting together a lot of English words, and presenting a theme that can exist only in the spaces created by my words.

There is actually a very real reality that I am trying to convey.

There is a real difference in English language, at least with regard to some languages.

It is not a thing that one can call superior.

May be it can be one that one can call as very common.

See this sentence of mine: (on feudal languages)

Ved (Feudal languages)

QUOTE: *Also, many of them have words (towards the lower person) that sound either really sharply insulting, or purely vulgar. Also, many such words can really allow intrusive domination to the superior, to the extent of allowing any level of penetrating questions, and taunting.* END

What I am trying to convey is the sheer real mental power speaking English can bestow to the speaker.

He literally goes beyond the sting of the above-mentioned stamping.

Also, it removes the atrociousness of the superior, as seen in feudal language societies.

Also, reflect on the persevering effects of this (feudal) communication system on a society, when millions of persons continuously use it in each and every interaction.

Also, the hammering effect it can have on each individual's features, and personality, as the differing mental affects gets converted into permanent features.

Actually, the only crime that I seem to have done here is that I am trying to promote my book.

I am not claiming that my writing style is superb or that it is perfection.

Actually these things do not matter.

What matters is that it does contain an immensity of scenarios of how the negativity of infected languages can soil any social structure.

And the looming threat for English societies.

For example, consider this scenario: think of one student in a British school, who came from a feudal language nation.

His instinctive thinking process and natural tongue is the feudal one.

He starts speaking English to his schoolmates.

Then one fine morning, another student from the same nativity joins him in school.

When both of them meet and speak together in their native tongue, then the scenario changes.

It is actually a very, very different world.

A lot of fellowmates, staff and others would really get soiled by being brought to the mean levels of the feudal language phrases.

In the feudal social systems, actually this can even lead to murder.

So, it is done in a contained manner.

Yet, in the English society, it can be done openly.

For here no one understands the tongue.

But there is a grave deterioration going on.

Maybe the real affects of the decay can be discerned only in a cumulative form, after much time has elapsed.

By that time, the source would be untraceable.

And the affect would be seen as a malevolent behaviour in one of the natives.

Now let me be more elaborate.

Language is the common link that exists between all human beings.

And in all relationships this is the common factor.

And even in English, one finds that one has to be choosy with words, or else the mental affect that it can convey can be very distorted.

Before going further, let me say that what English gives to the speaker is a very, very easy to interact language.

It can really help immensely in all sorts of social situations, including that of military adventure.

Whereas many other languages can create moods of intense animosity, ego clashes, jealousy, insecurity, aversion to communicate etc.

English can literally move back and forth with the minimum of mental friction.

(Please bear in mind, I am not saying that such emotions do not exist in English societies.

Only that the language does play only a minimal role here, in creating such feelings).

Now what I have dealt with in my book is not just this theme.

Actually this theme remains only as a background.

For the book moves through themes, scenes, and scenarios from all sorts of sources: history, British colonial experiences, mental calibre, family relationships, women, children, labour relationships, business off shoring, European Union, English soldiers going for joint military campaigns with feudal language soldiery, like that immense themes.

Actually I would say that almost each individual paragraph of my book deals with a different theme.

But then I needed also to first bring out the theory.

Now, even though I could claim that my writings are pure mental acrobatics, it is not the complete truth.

I have immense experiences to back up my contentions.

Including the fact that I have a solid piece of evidence as to what could happen to any person, even from Asian racial background, if he or she is brought up in a perfect English social atmosphere to the exclusion of any feudal language infliction.

Most of his anomalous facial expressions disappear.

Now let me do some quoting from this very debate forum.

Welshman (Feudal Languages)

QUOTE: *If you have no 'real' knowledge of language, how can you possibly dream up such a strange, unconnected theory of the origin and import of language? Unless it's sole purpose is to try and justify a strange idea of racial superiority, such as was attepted by the nazi regime of Hitler prior to his losing the European war.* END

Rich (European Union)

QUOTE: *I would say the Dutch are allot more allike to us than the Germans, having lived and travelled extensively through both countries. I speak both german and english, and I find it interesting that when I speak german in Holland I am ussually met with a certain amount of hostillity. The moment I start speaking english, smiles appear, and I instantly feel more accepted. Interesting how much difference a language makes.* END

Rich (European Union)

QUOTE:

The ideas you are putting forward are quite interesting. I would like to know how you came to the conclusions you did. Although I don't know allot about them, I have always been interested in the orrigins of language. I find it interesting that what you infered is so accurate in real terms.

Germans (and this is a very general statement) are still a fairly insular poeple as far as I can tell. Where ever I visit I find German society based very heavily on connections. The idea is you'll do fine if you know the local mayor, policeman and teacher.

Not much thought is given to what goes on in the next Kreis (county) let allone in the country as a whole. This has probably got something to do with the fact that the Germans have been a group of fairly insular tribes, or dukedoms far longer than they have been a nation. The issue of nationallity is very low key. There is also a more relaxed attitude to obaying laws, and a general feeling that there is no point in voicing oppinions on a national seale, since no one ever listens anyway. END

Cricket

QUOTE *I think Ved has a point. I am not sure how I know that he may be correct, but I feel it.* END

Now let me quote one quote from another theme:

Sunflower (An appraisal of Mental Sciences)

QUOTE: *When given the chance to prove what I can do in a supportive and non-threatening atmosphere, I can do all sorts of things - but when I feel that I'm being "weighed in the balance and found wanting", I tend to get stressed and then I can't do even the simplest things properly.* END

Now can you see a similarity in the above writing with a part from my covering letter that I sent many years ago to Macmillan UK, along with the initial version of my book?

Ved (Envisage, and forestall the perils)

QUOTE: *some languages like English giving the individual breathing space to develop their individuality and for exercising their intelligence coherently without a feeling of some one breathing downs ones neck; other languages suppressing the individuals freedom of movement, articulation, and gesture, and the ability to use their brain in a space of unfettered and unhindered freedom.* END

What can be seen is that feudal languages do inherently have spike like communication programmes that can create mental tension.

And the consequent effect of decreasing one's ability to think and act coherently.

Ultimately my book does comeback to the theme of what would happen to English nations, if they do not understand the real strangling strength that lies in feudal languages.

Do not take this statement in a trifling manner.

For, the real social and mental mess available in many negative nations are really connected to the vileness in their communication systems.

And it needs to be contained.

Very much so, in this age of high-speed international interactions.

And these nations also stand to gain much in understanding these themes.

I think I have written a lengthy post.

141. British Collective Intelligence

Recently I came across the contention that our brain is wired like the Internet.

A lot of similarities were being found between the two.

However, it is more likely that the Internet is not a single brain, but more akin to reality.

In that, there are certain vantage positions from where certain entities can actually seem to have god-like powers over what happens in the internet.

I have experienced the fantastic powers of search engines.

And even of Google which can more or less keep track of almost everything that happens on the internet.

Beyond that, as I struggled to set up a web-based complicated business structure, I was overwhelmed by the singular power over what I did that certain persons in certain organisations had.

For example, my server owners/leasers were having tremendous powers over the existence of my website.

And the kind and quantity of emails that I could send.

In fact, if I was found to be doing that was against their interests, without any warning, I would find that I am simply shut out from doing what I was doing.

The effect was simply amazing in that my actions could be manipulated or my actions could be controlled from afar.

By a simple change in a value or even by a simple ticking or removing of a tick in a field box by a person sitting in a very distant location.

I have written my contention that reality is really the work of some software.

However, the current writing is not really connected to the secondary codes that design reality.

But more connected to the primary codes that is connected to everyday life and existence in this material world.

The theme for discussion here is something known as collective intelligence.

Early every distinct nation or society did have a highly definable collective intelligence.

Which was more or less aimed at the betterment or preservation of the status quo of that social system.

However, in the current day world, this collective intelligence has become more and more corroded.

And one may really find it difficult to exactly find the location, ideology or even aim of this collective intelligence in such nations as Great Britain and United States of America.

Collective Intelligence is in many ways connected to quality of the language of a particular nation.

For example, in India the languages are highly feudal.

There is a particular pattern at which the society always arrives at.

Whatever kind of social reforms or revolutions take place.

The social design is based on complex maze of social requirements.

Connected to the concept of 'respect'.

This concept of 'respect' invariably is entwined to a corresponding concept of 'non-respect' or 'insult' also.

So that a varying array of layers comes to form in the social system.

Which is more or less impermeable.

All communication routes are guided by the powerful ducts of this respect/insult code.

There is a terribly powerful urge to be with the 'respected' persons.

And this respect is more or less connected to a person's financial acumen or to his or her capacity to injure socially another person.

Usually, a person's refinement, politeness, and such finer features do not count in this reckoning.

Instead of there being a single route of communication between persons, the Indian communication route was defined by varying levels of words.

So that each communication between two or more persons can really be visualised in totally different routes of interaction.

Each of these routes would be of different social standing and power.

Communication between persons of differing levels are terribly routed.

Such things as family strings, social positions and financial capacity are used in introductions to open up a route for communication.

The way money moves in this social system is also along the routes laid down by this 'respect /non-respect' concept.

The giving of gifts, bribery and such things are used to create an opening in all cases where the other features mentioned are not there.

The need to give more to respected persons, and the social intelligence to deprive and exploit a non-respected person is also there.

Even if the society is designed in any other manner, in no time it will again come back to this pattern.

Now, there is a social intelligence at work here.

It is a complex mental intelligence in all sections of the society participate in, in the form of words and usages.

Everyone will invariably fall in line, as the words are designed to fall into a perfect alignment to each other.

All pointing to the recreation and maintenance of this social structure.

The coming of the English colonialism into India did throw a spanner to this machinery.

For the English colonialist had a language that stood in sharp contrast to this.

For the language that was brought in did not have much of the stinging levels of 'respect/non-respect' in it.

As lower class persons started seeing the English social communication and also started imbibing the English language skills, there was a marked changed in the stature of the lower class persons.

This was to bring in a total crumbling up of the centuries old caste system.

Till the end of the British rule, the magnanimous affect of the English language were there to be seen.

In that even official corruption was more or less non-existent at most of the levels of the bureaucracy, other than the lower levels.

When the British left, and the communication systems went back to the original 'respect/ non-respect' levels, things started moving backwards.

Now, everything is tinged by this infection.

Official powers are draconian, official salaries are fabulous, corruption is rampant.

Interaction of the officialdom with the common man is more or less like that of master treating a slave etc.

Now, what about Britain?

There was a collective wisdom in England, that was more or less marked with various highly distinguishable features like a feeling of superiority.

A class system that was connected to a monarchy and an elite class, and common class.

Which though was lower to the elite class, was not at the level of the lower classes of India.

In many ways, the elite classes of England did not have the terrible powers of insult and snubbing that the Indian higher classes did have.

Now, it may be mentioned that the refinement to this level exhibited by the English elite class is not due to any particular genetic refinement in them.

But connected to the fact that their language of communication did not have the stinging words as found in Indian languages.

Moreover professional relationship could be maintained at a single level of interaction code.

For there were no multitudes of words and usages of varying levels of respect and non-respect to create a harrowing terror in the communication.

Here it may be mentioned that each different route of communication did have different levels of powers of pulling, pushing, snubbing, cordoning and command.

For example, a person of Asian origin who speaks his native tongue joins some government service in UK.

There are conventions and professional ethics in his work area, and he is very much aware of them.

In the normal course of events he would not violate them.

For he is living in England, and the other social compulsion that could have made him dither from them are not there.

However one day his uncle calls him and tells him to do a slightly unethical thing, that can be a sort of nepotism.

In the normal course of events, he would not do it.

However, his communication with his uncle is in his native language.

In this language, there are powerful words that align to each other in more or exclusive ways.

In other words, the uncle stands in a position of 'respect' and in this route, there are limitations to the use of the word 'no'.

If such negative words are used, it could more or less mean the breaking of the communication, impertinence, and more or less slap in the face.

However, this is the type of communication that is used in most Asian nations.

To get a person in a particular position to do something he would not usually do, the technique used is to bring into the scene someone who stands in the position of 'respect' to utter the request to him.

These words do have the power of commands.

Now, what I have just mentioned is only one minor instance of the English social intelligence getting corroded.

There is a wider context to this.

The original aim of the English social intelligence would be the preservation of Britain, its way of life, success for British enterprises etc.

Now, as more and more non-native persons become citizens over there, this social intelligence gets compromised exponentially.

In India, in the early days, each caste would openly make comments that aim to contain the aims and aspirations of competing groups, or castes.

However now, the caste system has more or less broken down.

In its stead, a new caste of government employees, doctors, teachers, rich and such have formed.

These are also actually highly self-contained self-serving, selfish castes.

The open commenting and planning against of competing groups can be done by each such group, because there is no one of an outsider inside their premises.

Similarly in Britain also, there was a time when the native born British man could speak out openly about the issues of other nations' people, who are competing with British interests.

Now, that seclusion is lost.

For everywhere, there are people from other nations, who have more or less the same legal and national rights there as others.

However, they stand in sharp contrast with the other Britons.

In that, they are actually more or less a majestic personage in their own nations (for they live in England).

Each one of them has a revering following over there in their native nation.

Moreover everything that is discussed in perfect English in Britain can be re-discussed with their fellowmen in their native nations, or with those domiciled in Britain itself.

This re-discussion would be in their native language.

When this is done, a terrible and more or less satanic splintering of personality, events and institutions does take place.

Many things do go despoiled.

And a few of them would move up into the celestial levels.

Beyond all this, a good majority of people over there in Britain can go down to the gutter levels as envisaged in the Asian feudal nations do take place.

All this is in a way due to the corruption, degradation and unintelligence that have entered into the British Social Intelligence.

As the social intelligence slowly disintegrates, there could be a major change in what Britain is.

I am sure that Britain has changed for the worse in the last thirty years or so.

People who had visited Britain some twenty or thirty years back would feel the terrible difference in social communication that has set in.

142. The Liberation Tigers, Refining common impressions

My interests

From the very beginning of the conflict in erstwhile Ceylon, I had been interested in the subject.

There were many reasons for this.

One was the fact that it more or less gave me a theme to see the whereabouts of my language theory in the development of this issue.

Another thing was my understanding of the Indian political mentality and the deep triggers and strings that mould and move it, which was at variance from popular beliefs.

The British Legacy

There are many reasons that prompt me to write about this theme in a British site.

For one thing, Ceylon was a British colonial area, bequeathed to undeserving people there, who literally made a mess of a geographical area.

Second is that I would like to trace the events there in accordance to the functioning of the language codes (primary level).

When the British gave independence to most of their colonial areas, in Asia, Africa, and in American landmass and Australia around 1947, Ceylon also got its independence.

I would not be silly enough to say that all these nations got freedom.

For it is doubtful if the majority population in most of these nations got more freedom.

Rather in most nations, including India, most of the freedoms were really lost.

However, most people are not aware of these items, living as they are in literally miniscule social environments.

The resurgence of the chauvinism

When Ceylon got independence, naturally the majority population wanted to impose their own version of nationality i.e. the Sinhala.

Well that is what the so-called shallow theme of democracy is all about.

Yet, mind you, the nation is not speaking English.

I have no reason to believe that the Sinhala language is not feudal; it must be.

So is Tamil.

Feudal languages create social structures, which are essentially structured, and non-intrusive to a person who is outside it.

The impenetrable sheath

For example, when I used to go to government offices (in India), and go through the channel of being a senior government official's offspring, then there is a level of communication and level of words, that more or less encompasses me.

And I can function inside this.

Yet, if I went as an ordinary citizen of this nation, the bureaucracy exists as a strong inflexible sheet of hierarchy.

Into which I cannot enter as an ordinary citizen, other than with some other superior attributes.

The whole lot of communication words that I now use become preposterous impertinence.

The repositioning

Now, when the Tamil and Sinhala groups are made to co-exist, then they more or less have to be mutually exclusive and non-inclusive.

{Actually, this is the fact of social tension in most English-left colonial areas}.

The other option for the Tamils would be to be a part of the social and political structure designed by Sinhalese social strings.

In reality, this would mean going into servitude to the immense links in that social system.

It is true that many would find enjoyable levels.

But as a class, they would be outclassed, outnumbered and suppressed.

I have no reason to support the Tamil, as it is a very feudal language.

But then, it is equally possible that Sinhalese is also no better.

The imminent financial superpower

Now, I need to go into another side of the theme.

That of India, being in close proximity to Ceylon; just 21 kilometres across the Palk Strait.

I remember the time when I was in my college in the early 80s.

It was a common knowledge that Ceylon was becoming a regional financial superpower.

There were even talks that it was going to be a minor Japan just under the feet of India.

It had attained a reputation as a famous tourist centre.

The people of the southern areas of India were able to view the Ceylon's TV known as Rupavahini.

It was of reasonably good professional quality, and not the clutter that come to represent current day regional TV.

I remember vaguely that there was some sort of a relay station for the VOA, and that America was having some military base there; I am not sure.

The distressed neighbour

While this was the Ceylon situation, India was in terrible conditions.

The prime minister was Indira Gandhi of the Nehru 'dynasty'.

Even though the nation was in a horrible state, the ruling class had no lacking in pretensions to royal demeanours.

The presence of an admirable nation right under their nose was not seen in a very benign manner.

That too, when the nation was of miniscule size.

The dynasty that sprung up from nowhere

Now, it is good to say a few words about the 'Nehru dynasty'.

It was a family that grew up on contrived information.

The people were deliberately fed false information on personal and familial grandeur.

That the general impression was that they were from a kingly race, very superior in intelligence, and on a par with the British colonial class.

{Nehru studied in England, his daughter more or less had European domicile, and her descendants all are international mobile persons}.

Even now in certain areas of the nation, the common man would say with authority that Jawaharlal Nehru's father Motilal Nehru had asked of the British government if they were willing to sell India to him for money.

That much wealth he had, that he could literally buy India, if the British were not willing to relinquish it willingly.

People believe such nonsense, and the newspapers, especially the vernacular ones dole out such stories.

Currently the Nehru family could be fantastically rich!!!

A penchant for disruption

Indira Gandhi is widely reputed to have a penchant for creating disruption in neighbouring nations.

It may not be an individual delinquency, but one that is more or less spread throughout the senior bureaucracy and military leadership.

For the languages here are all feudal, and they cannot conceive any other nation in a English manner of equality, but either as superior or inferior.

So, if anyone comes up, the natural disposition is to disrupt him.

It is like saying that Canada is actively conspiring to create disruption in USA.

However since both are English nations, nothing of that sort is currently happening.

It will happen once English has been replaced to some extent in one or both of the nations.

The spurring and the sparring

Like in the case of Muktibhahini movement in erstwhile East Pakistan (now Bangladesh), the Tamils in Ceylon were given the inspiration and training to create problems.

Now, the fact is that the Tamils had a valid reason for that.

It was seen, understood and utilised.

Now when the Indian army personnel started giving training to the Tamils, they would see them only as expendable pawns and gullible idiots.

No theme of them being intelligent freedom fighters with individuality will be there.

For, all talk in the Indian languages, including Hindi and Tamil, will be in the lower indicant words.

More or less as servant class.

Yet, things don't always move in such containments.

Certain youngsters spring up who would not bear for long the servitude attitude being extracted from them.

I think this was essentially the background to creation of such personalities as Prabhakaran.

However, the language is feudal Tamil, and leadership can only be in a pyramid like formation.

An immensity of leadership cannot function in these language system, for each would try to disable the other.

It is a complicated scenario, and cannot be dealt in here.

It lead to a sharp fight for leadership.

The lopsided equation

Now, with the rise of the LTTE, what would their equation with the Indian officialdom and that of the military leadership?

Well, what has to be known is that India also function in extreme feudal language communication systems.

Look at the Indian army itself.

Though bequeathed by the British, the moment they left, the system was reassembled into Hindi designs.

Only the so-called 'officer' class maintain an English communication system, and the 'johnnies', the ordinary soldiers are in an encasement of feudal Hindi.

It helps maintain a system of discipline, which is very intellectually repressive, regimented, unintelligent, as well as very crude and forceful.

The ‘officer’ class find it very helpful, and most of the soldiery also find their station very fortunate, coming as they are from very low financial backgrounds.

However, as in the case of the Indian police, an unfortunate encounter with the lower level class of the soldiery can be a very demeaning and mentally distressing event for the citizenry with some level of dignity.

For these soldiery, who themselves are at the lower menial levels inside their departments, may use demeaning lower indicant level words to the citizens.

As the armed forces interact only in areas of strife, this distress just adds on to the existent antipathy to the establishment.

The military leadership will not be inclined to concede a dignified level of communication and reference structure to the LTTE personnel, including their officer class, as well as leadership.

Murder as an essential component of political power grabbing

It was during this time that Rajiv Gandhi came to power, with the demise of his mother.

Now, it may be kept in mind that political killings in India, and many similar nations do serve a very useful purpose.

In that political parties that are on the verge of demise get a vitality and romp back to power, riding on the sympathy wave that sweep in.

(The language codes do the work).

Usually, it is the wife, son, daughter, husband, intimate associate etc. who get the benefit.

A mediocre on the pedestal

When Rajiv Gandhi came to power, putting on a series of affectations including that of reluctance, there was a lot of hope that he was the man to bring in a cultural change to a nation mired by bureaucratic corruption and feudal self-serving.

He came in with ‘shocking’ levels of communication inputs.

He addressed the Speaker of the lower house of Parliament with a ‘Mr.’; it sent shockwaves down the corridors of power.

{I mention this to bring into notice that real items that shocks around here}.

The megalomania

Yet, within no time, the Indian feudal social structure restructured around him, and then he also got infected with the usual Indian feudal mood.

A feeling of megalomania seemed to set in.

This mental infliction is a very common mental disease in most Indian official class, starting from the lowly Village ‘officer’ to the highest of the bureaucratic personnel.

The feudal positioning of the language by the crowd that throng all around induces this feeling.

Rajiv Gandhi's infliction went to such a level that once when Britain made some comment on military atrocities in Kashmir, he simply called it a 'third third power'.

Even though at that time India was accepting heavy developmental aid from Britain.

Then he continued to say, 'we will teach them a lesson that will make them remember their grandfather'.

The self-asserting 'serfs' and the mediators

Once it was seen that the LTTE was getting on well on its own, with its own international connections, it would naturally be disquieting for the Indian feudal officialdom.

Who would see their serfs developing into international and regional leadership.

A local social method of reasserting leadership is to come in as a mediator.

This entity is a common feature in all Indian social systems.

They actively await discord in all areas, including families and neighbours and come in as invited or uninvited mediators.

Once they come in, both sides are literally under their thumb.

The Indian officials entered into the fray between the LTTE and the (now) Sri Lankan leadership.

Naturally, for the Indian officialdom, communicating with the Sri Lankan officialdom would be more comfortable, as both their social levels would be in sync with each other's social position; than that to that of the LTTE.

A weird encoded pressure

Rajiv Gandhi and the Sri Lankan leadership made a peace treaty, and they wanted the LTTE leadership to agree to it.

So, Prabharakan was brought to Delhi, and here it is possible that he did not agree to the pressure piled on him.

Here the word 'pressure' needs to understood in its Indian feudal language context.

A lot of understanding into this can be understood by knowing what was the word for 'he' used with regard to Prabharakan, in the private conversations among the military leadership, among the senior officials, and by Rajiv Gandhi and his coterie.

For each differing word has a differing meaning, significance and social and political power and prestige.

It is very much possible that all of them would be using the lower level indicant word for Prabhakaran and the higher-level words for themselves and Rajiv Gandhi.

Actually, this is the crucial understanding on which everything works; even in making political decisions with international repercussions.

Even when Rajiv Gandhi called Britain a 'third rate power', this usage would have played its role.

A leader in confinement

Prabhakaran was put under house arrest, and compelled to sign an accord, which he did not see any reason to.

It may be understood that Prabhakaran was then a man with a huge following in the Tamil Nadu state of India; and an individual in his own right.

{When compared to him, Rajiv Gandhi is a mere imbecile}.

If this nation were really working on democratic principles, then this factor would have been taken into consideration.

Yet, what really happens is that anyone who is in the control of another group, is simply at the other's mercy; for his indicant word level is low.

This understanding may be kept by Britain also; for if at any moment in history, it chances to be in a lower position to any feudal language nation, then do not expect any politeness, courteous attitude or even dignified behaviour.

All the British stances of decorum can be expected only from English speaking and similar language nations.

Or when such nations are in controlling power internationally.

A blatant misuse of national armed forces

India then sent its army ostensibly to foster peace, under the name of Indian Peace Keeping Force (IPKF).

Well, even without the horrible stories that came out of the area, one can imagine what would happen if the armed forces were let loose on civilian population.

The army tried its best to crush the LTTE, whose cadre disappeared into the Vavunniya forests.

There are a few things to be said about this attitude.

One is of the natural disdain for the Tamilians evident in certain areas of the national corridors of power, even though there is nothing grand about the northern states themselves.

Second, how could Rajiv Gandhi order the letting loose of terror on a Tamil populace with immense connection with the Tamilians in the south Indian state of Tamil Nadu.

It shall remain as a gross misuse of authority and military personnel.

The comparable fortitude

As to the LTTE, it must be admitted that they have shown an immensity of fortitude, that has lasted over twenty-five years.

It is not a joke.

In the early days, it was a very professional looking military group, with well-trained personnel, and well attired, if one were to go by the pictures that used to appear of dead LTTE personnel.

One can compare their case with that of England in the world war days, when the German army attacked with a mighty war machine.

The bravery of the British youngsters helped to fend off the enemy, yet had not there been a lot of external help, and the British gone on defending their island, then the war would have continued for years and years, much to the detriment of the English citizens over the generations.

The impossible amalgamation

It is a mistake on the part of the English nations to believe that any two groups of people of differing language structure and direction can be joined together.

When the language is good quality English, it is possible.

Otherwise, it is not possible.

If one believes in democracy and its ways and manners, then also believe that English should also be imposed before democracy is imposed.

Otherwise, what comes about is only a mutually bickering mass of people who are kept together by draconian means.

The stupid act

It is said that the LTTE killed Rajiv Gandhi.

He was then a ‘former Prime Minister’ and not ‘the Prime Minister’.

Well, it was a stupid act on the part of the LTTE; for Rajiv Gandhi was very well on his way to political oblivion.

For in the elections that were going on, the congress party was again taking a solid battering.

In all the elections that took place before his death, the congress fared very poorly.

All elections that took place after his death, congress did fantastically.

The sympathy wave!

The killing also earned the LTTE a reputation as of a terrorist organisation.

But then, seen from a detached viewpoint, that is what war is all about; killing deemed enemies.

Well, Britain has also did the same during the Wars.

Otherwise, what is the theme of the film, Operation Day Break, based on a real incident?

The haunting virus

All the problems of a feudal language would also haunt the LTTE also.

There was a commander among them by name, Mahattayya.

I am not exactly what went wrong.

I think some level of suspicion crept up about his loyalty and I think he was killed by the LTTE itself.

Now, this type of loyalty problems can creep in very fast in feudal language situations.

Especially when the lower level person displays tremendous capacities.

It is not really something created by the two individuals concerned, by the words and usages of the others around them.

Then the two concerned persons also change their words and usages, and sharp distrust and displacement of positions take place.

Feudal languages do have this virus encrypted in them.

An England cannot be created

Personally, I don't think that the success of LTTE is going to create an England over there.

But then a success of the Sinhala also cannot create an England over there.

All these nations' redemption lies in their changing their language over the years to solid British English.

But then, currently there is need to be judgemental about the competing forces.

There is on one side the national governments of Sri Lanka and its supporting nations.

All of them are controlled by neck-deep-in-corruption bureaucracies with feudal attitudes to their own citizens.

Their armed forces cannot be trusted to be fair even to their own citizens and their possessions and women.

Their idea of nationhood is to inflict their nationality over persons who don't want it.

If the English nations stand by these ignoble persons, then it might be a crime that the gods may not condone.

Give no quarter and expect none

On the other side is a group that show stolid resilience and unity.

It is possible to see inhuman behaviour on their side also.

But then, the period is that of war with enemies who also will show scarce concern to human dignity.

It is not a war with an English nation.

Beyond that, Prabhakaran has not made any claim that he is Prophet Mohammed, who was an epitome of forgiveness and compassion.

Moreover, this side does also not have a history of mass rape.

Nor have they been fanatic about anything other than their own independence.

The nitwit

There was this reporter in an Indian English newspaper saying that the LTTE tells ‘the gullible female fighters to fight till they die and not surrender if they are cornered, for if they surrender they will have to face rape and molesting for days on end. Therefore, the foolish female fighter fight till they die’.

I hope this man’s female relative do not get into the hands of inimical armed forces, and have a chance to see if death is better than surrender.

The child soldiers

Then there is the issue of LTTE using child soldiers.

Well, when what would an English child do when this father is being quartered and his mother being pounced upon by fiends.

I don’t think that he would see it a correct stand as a minor to stand and enjoy the spectacle that would unfold.

His rightful course of action would be to defend his parents.

I think that there were soldiers of very young age even during the American Civil War.

An injury or death is war is equally painful to both children as well as to adults.

A possible difference in code structure

Now another thing about the Tamils.

Their language is feudal, and their social behaviour can be very stifling to those of the lower classes as seen in Tamil nadu.

I think the Sri Lankan Tamil may have a slight bit of difference, in word arrangements, even though I am not sure about it.

I suspect this from the level of efficiency and camaraderie they have been able to display.

The uncommon fidelity

Now, there is another aspect about Tamils.

They are extremely loyal to those they respect and show deference.

I am sure that Robert Clive, one of the greatest of British colonial officials, can vouch for this.

I think that it was the Tamilian soldiery that stood by him through thick and thin, with supernatural levels of military fidelity that led to his victory in battles in unfamiliar geographical locations.

A stupid generalisation

After the September 11 attack on WTC, America went into a paranoiac feel that all fights against any government anywhere in the world is an attack on

American soil.

And entered LTTE into the list of terrorist organisations.

The word 'terrorist' is a very relative word.

To give a very generalised meaning to this word is an utter stupidity.

It happens when persons who have the mental demeanour similar to that of an Indian woman police constable takes part in policy decisions.

(I have hopes that Barack Obama will bring in changes).

For example, Bhagat Singh who shot a British police constable mistaking him for the Special Superintendent of Police, was a terrorist for the British, and he was hanged.

To present day India, he is a super hero.

An ally in the offing

Both Britain and America are currently engaged in fights to impose democracy in areas where such a code is not there in the local languages.

Instead of wasting their resources in such thankless endeavours, if they could propose that the Tamils should be left alone, in years to come, in the Tamil chronicles they would be adorned with heroic devotion and worship.

It might be a befitting repayment for the fidelity they showed to the legions of the British Empire in its teething years.

They would even garner a very dependable ally in the uncharted paths to the future.

Not the opportunistic sycophants that currently hang on to their necks like millstones.

Continued:

It is the urgent need of the hour that military help is extended to the LTTE.

Identifying freedom struggle with terrorism is idiotism.

Britain has a moral duty to at least say a few words cautioning the Sri Lankan terrorists.

It is Britain, which left un-combinable ethnic groups in an encasement and handed over huge military organisations in the hands of majority population.

As to the LTTE killing Rajiv Gandhi, it is questionable what right Gandhi had to sent Indian troops to kill Tamilians, when they had no enmity with India.

The LTTE leader Prabakaran stands in the same position that Robert Clive experienced in Arcot.

It is stupid to ask him to surrender, for as was possible in the case of Robert Clive, if he surrenders, he will be beaten to a pulp by the Sir Lankan lower grade soldiers.

It will not be a case like when Saddam Hussein surrendered to the US army.

Sri Lanka is no doubt a fully corrupt nation, and there is no doubt that civilians caught in their hands will have a terrible time, especially girls and young women.

This is a time for showing courage in the face of nonsense rhetoric.

Moreover giving the Sri Lankans leeway to carry on their murderous actions is a irresponsible thing.

For, once they come into financial and military power, they will simply come over to compete in the power game.

The difference here is that the Tamils have not aimed for the occupation or domination of the main land Lanka, but simply asked the Lankans to keep their hands off them.

Believe me: if the Lankans in the future try to lay their hands on the British also, the British will also react on similar lines.

It is true that the Tamils civilians are fed up of fighting.

But, the Sri Lankan civilians are not!!!

Lend a hand, at least verbally, to persons with obvious fortitude, before it is too late.

Continued:

Reports are coming in that Prabhakaran was tortured to death by the Sri Lankan army.

How could this happen?

They must have used the sly Asian (feudal language) technique of using consolatory tone, and then once the person is in their trap, the indicant words change.

Then it is literally hell.

The Sri Lankan President had said that he would be satiated only when he has Prabhakaran beg on his knees.

It is possible that this was an aim that was well planned.

They could have very well planned to convey and impression that International observers are there to facilitate surrender as per international laws.

This could very well explain why there was a massacre of all who surrendered.

So, no one could bear witness to what really happened.

Even the presence of Prabhakaran's father at the venue could point to this conspiracy.

Others, including even certain UN personnel could have participated in the false dealing and façade.

It has been reported in the Times of India (a frivolous chatterbox newspaper from Delhi) that US military had acted in close collaboration with the Indian army to help the Sri Lankan military to incapacitate the LTTE in its last days.

Could it be true? Click here.

English armies working in collaboration with Asian feudal language armies is equivalent to attiring themselves in satanic robes.

For a comparison, just see what happened to Napoleon.

He had been described as a monster by the French royalist media.

Yet, when defeat was imminent he went over to the British ship HMS Bellerophon on 15th July 1815, and surrendered.

He was well treated.

Would Napoleon have done the same if he had to surrender to the Prussian or Indian or Sri Lankan army?

Now, what about Prabhakaran's wife and children, including daughter?

There is also a possibility that they are in Sri Lankan army hands.

It is like the case of Ghengis Khan.

He had once said that the greatest sensual pleasure he could derive was to have the wives and daughters of his enemies forced to enjoy his fornication, and bear his mental subjugation.

This subjugation and slavery can only be understood from a framework of feudal words.

It is not like the case of Negro slavery, wherein the slaves mentally got elevated to demand equality.

In Asian feudal languages, enslaved persons feel the correctness of enslavement!

It is the divine duty of English nations to see that Sri Lankan criminals are led to the long rope.

England has stained its glorious historical reputation by handing over huge geographical areas along with well organised military and police machines to untested persons, of very obviously dubious cultural quality.

Beyond all this, there is the grave mistake of modern political thought equating nationality with geographical borders.

It is not a correct parameter, and could lead to incorrect political supremacy, of undeserving hooligan mobs.

It is good that miniscule England understand this, when there is still time.

As for America, it is a nation that is progressively losing touch with its national interests and is slowly moving to be a nation whose governmental policies are at the beck and call, and control of outside feudal nationalities.

143. A comment in an Internet site on Indian social and official reality

This is my posting on an India-US forum

India is currently a nation which is very insulting to most of its own people.

The same is the case with most other third world nations.

Some people go to Gulf, some to England, some to US.

They get a pittance there, but are rich over here in India.

They tremble when Indian currency value goes up.

Great Britain and US businessmen thought it a great idea to give work to cheaper labourers from abroad.

See what has happened.

Their money leaked.

Each foreign worker there and every BPO worker here are simply a leak on the total financial strength there.

If any third world nation wants to improve, first cut down the huge salary of their own officialdom.

Teach English to the lower classes, and thus allow them to become equal to their 'boss' class.

The very mention of the lower class learning English will make the so-called educated, upper middle class Indian tremble.

They want equality with the citizens of UK and US.

But if any of their own lower class even sit in their presence, they will literally go mad with anger.

For India to improve, first cut down the Sahibs, Madams, Mahatmas, Sars, Jis, and the Babus.

Cut them down to their real minuscule size.

Once the lower class learns English, all these current day intelligent Indians will go down into oblivion.

Another thing to do is to forcefully bring back all the sons and daughters of Indian officialdom back from England and America.

Their parents have literally looted this nation, with their huge salary (peon ten thousand, clerk 15 thousand, section officer 25 thousand, middle level executive 30-40 thousand, senior level 70 thousand, IAS/IPS senior 125 thousand) per month.

13 months salary in a year.

Bonus, LTA, Gratuity, Provident Fund, Commutation of 15 years pension together on retirement, medical reimbursement, children's education financial help, easy availability of bank loans and much else.

What does an ordinary Indian get? No more than 2000 to 3000 per month.

No pension, no nothing.

That is the truth.

What more? All the higher words in the local feudal languages are all reserved for the officialdom.

The lower words for the lower class Indians.

Stop blaming the UK and the US for all the local faults.

They treat their citizens well.

Commend them for that.

Let them successfully help their citizens more and stop this BPO and H1 and H2 etc. nonsense.

144. A homeland for the South African Whites

I had mentioned the events to come in South Africa and its possible reasons in my book March of the Evil Empires, many years ago.

The situation in South Africa is definitely sad and bad.

It was really a golden nation, that has more or less gone to the gutters.

Here the issue is not really that the Blacks are idiots and the whites are intelligent.

For it is not true.

Social intelligence and collective wisdom are more or less connected to the communication software called language.

The blacks have definitely improved under the White rule, as in many other places.

But then, they have not been allowed to control the political power, and also there were restrictions imposed on proximity.

Now, it could be a distressing thing to the blacks who had gained education and sophistication including mastery over English.

Their repulsion towards their own unsophisticated classes would urge them to enter into the domains of the whites.

Now could the whites really have been more intelligent?

Well, my answer would be that their communication system, that is their languages could be more liberal, unfettered, and also less stinging on subordinates.

That would allow them to live with more innate intelligence.

It is a fact that Asian languages are very stifling and snubbing to those one perceives as subordinates.

Probably African languages are also like that.

This type of communication can not only distress the mental process, but can also distort a person's physical features.

For example, see the physical features of a lower man in India and compare it with a person who was born and bred on the higher levels of the language usages.

These things are not there in English and cannot be understood.

If there be the same kind of distressing features in the languages of the blacks, it is only correct that the whites took pain to keep away from them.

Now the question is, is it correct to keep away from people who one doesn't like?

Well, I feel that anyone has the right to keep away from persons who one feels can despoil one's culture, life and personality.

It is an individual choice.

The blacks also have the same right, that of keeping away from those they do not like.

The state has no right to compel a person to mingle with persons he or she doesn't feel comfortable.

But this is not going to solve the issue in South Africa.

The most intelligent thing would be to seek if there is anything repulsive about the blacks.

Colour in itself is not repulsive.

There are enough and more of black persons adorning the world of adoration among the non-black persons in the English world.

It is very much possible that the languages of the blacks can have repulsive elements.

What these repulsive elements are cannot be explained to the native English speakers, for they have no idea about it.

Even now, they are completely in the dark.

If they had any idea, they would have stopped all immigration from Asian nations to their nations.

And possibly from Africa.

This repulsive factor is a very powerful thing that can lay waste any quality people and nation.

The best solution for South Africa could be giving an independent Homeland to the South African Whites.

If the blacks are not intent on doing this, well then, they are bent on despoiling a group which had given them education, cultural up-gradation, English, modern dressing standards, decorum and much more.

They have come a long way from the ways of their ancestors, who could have lived in primitive, feudal cultural standards.

The blacks need to understand that the whites do not like to live with them.

Well, if this be the case, why should they force themselves on the whites?

That makes them more repulsive.

As to the issue of ownership of the land, it is silly to claim right to land that was more or less created by nature.

It is downright stupid to say that the blacks had created the land.

As to ancestral rights, it is a null account.

For if this be so, then one cannot buy any land from another man.

If such claims of ancestral rights are given legitimacy, most of the Asian and African immigrants from Britain, Europe and America can be ousted.

Further more, even the white and black Americans can be expelled by the native Red Indian claims.

Give an independent Homeland to the Whites and let the Blacks do whatever they want with South Africa that they got on a silver platter.

145. Wearing a Sikh turban in the US army

The US army has allowed a Sikh to wear a turban in army uniform.

Is it a wise move?

What about the religious symbols of other religions?

Is it actually an issue of religion or something more deeper?

Great Britain has been experimenting with multi-culture, to the more or less erosion of English way of life having the primary right over there in England.

Is it all a wise move, or are silly nitwits in charge of policy decisions?

Well, I think the latter is the truth.

There is the history of the British colonialism that was run with no pre-mediated plan.

But emerged as a very powerful system that extended beyond the reaches of national borders and that of continents.

It ran with remarkable efficiency and with more or less wonderful similarity of features all over the world.

That too, in a time when modern technological gadgets still remained in the realm of dreams.

No wireless, no radio, no television, no planes, no computers and the ships were of sails.

Yet, the unity of purpose and that of cultural refinement were superb.

In those times, British colonialism was marked with great support they could garner from the local population.

For, it was really the local people that gave support and soldiery for the foundation of the British Empire.

Yet, the moment the communication cable was laid between Britain and India, the dismemberment of the British Indian Empire started.

For policy decisions on India were taken in Britain by persons who had scant understanding of India.

For the British man in Britain, India was a place they held by force.

For the British official in India, India was a place where they brought in liberation for the huge populace that had existed as slaves under many layers of officialdom.

Yet, what held the British Empire intact was the cordoning of the British personnel from the corroding effects of the local language and culture.

It was due to this very reason that Indian social systems were kept at bay, from entering into the English social communication systems.

They were some British officials who did go beyond the forbidden borders, and get infected by the negative viruses that have corroded the Indian social landscape for centuries.

I do not want to go into the depth of the theme now, but a minor insight into the non-tangible code areas can be done here.

For this purpose, let me use the words and usages in Malayalam, the language of the south Indian state of Kerala.

Actually, any Indian language can be used for this purpose.

India more or less exists in an ever ready state of mental simmering.

It is in the language and words.

See this video. What is essentially at issue is the word Nee used by the police constable to the woman in the car.

It is a word that means You, but then, this Nee You can mean many things, depending on who is using it to whom.

It can mean, affectionate address to a subordinate, follower, or loyal.

Or a snub to another person.

‘You Dog’ to one who is seen as a servant or a subordinate.

Or it can even be a term of affectionate ‘you’ to a friend or wife.

Yet, there are routes where it can be used.

If the direction or route is changed, there can be problems, even murders.

In the video, the actual problem is that the Nee used is the ‘You Dog’ version of the Nee.

Actually, this ‘You Dog’ version is used by the police to most of the Indians, and many other officials also do it.

For example, the traffic department does it to commercial drivers as a sort of right.

Many village officers (petty level of officials) use it to most people.

Most people take it in their stride, for only against the British could they voice any objection.

If they try to object to such usage against the Indian officials, what happened to the woman in the car can happen.

But then, she did come with some level of connections and the TV people were also there.

But if any other persons had objected to this type of addressing by the Indian police, it would be a very lucky person if he is not taken to the police station and battered up.

Now what is the exact reality of Indian communication?

Well, in Malayalam, the interaction between two persons in which there are two Yous can be like this:

You: You

Nee: Nee (equality/equal dignity/pulling down of one person to a lower level by another man/two higher class person of equal levels)

Nee: Ningal — One is lower, other is higher.

The lower one can be servant, in which the ‘You dog’ is the real input.

It can be between a student and a teacher.

Here again, the ‘You dog’ input is there, but in a mellowed manner.

Whatever it is, there is a definite power in the communication, and the higher man does have a level of right over the other man.

Then there is Nee: Sar.

This again is a lower man versus higher man communication.

But then the level difference is very high and the power of the higher man over the lower man is terrific, and could even be of strangling effect.

There can be many other combinations like Sar: Sar, Sar: Ningal, Nee: Thaan, Thaan: Thaan, Thaan: Eyaal, Thaan: Ningal, Thaan: saar and many such.

It may be noted that along with the positioning of the words in this combination, other words for He, She, His, Her and many other things also do change.

‘He’ can change from Avan, Pulli, Pullikkaran, Ayaal, Adheham, Avar, saar and such (all of varying social and official levels, and including that of ‘He the dog’).

Similar, in the case of ‘She’ also changes are effected.

Now, do not simply assume that the relative levels of the words alone affect the persons.

No, something more comes into play.

It is the relative social levels of the persons who use what words that have terrific and terrible effects.

For example, an acknowledged social or positional senior using a degrading You has a very powerful effect, which is understood by others around them.

They position a person powerfully into some heavily degrading level based on this input.

But there is something more terrible than this.

It is the use of degrading You by a socially acknowledged lower level person, that is of more gigantic effect, and this can really wrench a person from his mental sanity and make him homicidal.

Now, what about the situation where the degraded person/s cannot understand the language and hence the degradation?

Well, the fact is that not understanding can help to some extent, but then there is really a shift in the secondary codes that design our reality.

Here a person’s personal settings gets dismantled, manipulated or shifted, forcefully and fearsomely.

It is felt, and usually persons with refinement would feel it, and react with unexplainable violence.

Beyond all this, there is the issue of powerful strings stretching on to individuals, in a most non-visible manner.

For example, an Indian posted as an official in a British government office, will carry on him or her these strings attached powerfully.

When an uncle, a friend, a teacher, a parent, in-law etc. calls him or her, powerful commands also come along without any specific words to display them.

Official protocols, rules, conventions, laws of precedence and much else can get dismantled by these non-tangible commands.

Moreover, there is another thing.

That of terms of ‘respect’.

This ‘respect’ is entirely different from any conceptualism of ‘respect’ in English.

For ‘respect’ in Indian languages are more or less social or familial positions, encoded in language.

To the persons who bring ‘respect’, there is a very powerful urge for repaying with commitment, attachment, loyalty etc. which are not understandable in English.

England is dabbling with multi-culture-lism without understanding any of these things.

One can only view with deep consternation at the unfolding events in England as the virus codes get deeper and deeper entrenched.

146. Attributes of ‘Saar’

The first encounter

I heard the word Saar for the first time when I came to Travancore in my middle school class.

I was coming at that time from an English school, wherein the curriculum was trying to retain British systems, with progressive levels of failure.

For the outside world was expounding Malayalam systems with a sort of vengeance, and it was natural that the teachers and the management were succumbing to its claims.

Another world

When I first came to the Travancore school, I had the shock of my life.

It was a government aided school, where I was admitted in a hurry due to other preoccupations of my parents.

I found that everything that I had previously understood as teachers, teaching, polite behaviour and much else were different.

In my previous school, even though there was an essential environment of Malayalam slowly entering, the official policy had been to promote English behaviour systems.

(I think that mine was one of the last batches of this school, before the whole system was brought to a halt and the school went in for complete SSLC syllabus and June-March Academic year).

The word and its ambit

In the Travancore school, I found the new word Saar.

It was not just to signify Sir, but also He and You, and sometimes it extended to mean even She also, when all these persons were teachers.

Since in my English school, communication was in English, there was no occasion to talk to teachers in Malayalam.

So the word Nee was not an experience as far as communication with teachers were concerned.

Yet, in this same English school, when talking with the person doing menial work and also with peons, sweepers, and mess workers, this word was experienced.

Links to an inferior perspective

Now, communication in this new school with the teachers became linked with Saar-Nee.

In many ways, not only the communication, but also associated behavioural aspects also connected the new teachers with the old sweeper class of my English school.

The concept of politeness was not there in the new school.

The new going philosophy was giving respect, and taking snubbing in return.

There was a level of meanness in the teachers, and their attitude to the students was as if they were some sort of idiots.

The male teachers walked with a sense of tremendous power, and the female teachers displayed a sort of pretended meekness to the male teachers.

Yet, to the students both were to display a sense of snubbing power.

The unfolding and folding of the Mundu also had a code of tremendous meaning.

Striping the aura

In my previous school also, we had been frightened of some teachers.

Yet, the problem in the new school was not of fright.

But of a feeling of being a lower level of person.

Yet, I must admit that the other students were blissfully unaware of this feeling, for they were used to the snubbing.

Some teachers were very loving to the students, yet it was the love one shows to a meek subordinate, and not to one of equal dignity.

Requirements of subservience

My previous school was not anywhere near a perfect English school.

I do not remember whether we had to get up each time a new teacher came to the class.

I do not think that any school in India, other than very elite schools, will the children be allowed to be seated when the teacher comes in.

For the hierarchies in Malayalam and other Indian languages will not allow it.

Yet, as training it has very bad indications.

For, the same attitude is being imposed on all Indians when they have to go to any place, including the Village office, where a petty man overlords them.

I have seen many Village officers (what officer? the word officer signifies a gentleman) using the word nee to the common man, and the common man displaying his meekness, as he had been trained in the Indian schools.

How a person changes

When my bureaucrat parent came to Travancore, the new social language codes were to affect him/her.

My parent had been used to the word Ningal from the common man.

And even though the lower level Malabar Malayalam is loaded with sneaky feudalism, at the level of addressing the bureaucrat, there was a level of assertiveness the common man with some assets could practise.

In many ways, this was able to keep the bureaucrat in some control.

Not only that: the senior bureaucrats of Malabar did still have a hue of British administrative systems embedded in them.

So that my parent did always have a feel that he/she was only a public servant and that common man can question his actions.

But when we came to Travancore, I did perceive the slow change coming over my parent.

In Travancore, as per my understanding, there was total break down of systems.

Everything was working on feudal sycophancy at all levels.

All government officials were Saars.

The problem of direction and unequal communication

It was true that even in Malabar, the words used by the bureaucracy towards the common man were Avan (Ooan) and Ayaal (Ooal) for males and Aval (Ooal) for females.

Only really big persons among the common crowd were above these words and reached Adheham and Avar.

The lesser stifling in Travancore

In some ways, there was some level of less distressing communication among the lower levels in Travancore communication.

That was the use of such words as Thaan, Eyaal, Pulli, Pullikkaran and such.

This has to be dealt with in another context.

When everyone started addressing my parent as Saar, and the whole bureaucracy showing a marked stance of disdain to the common man, it was to affect him/her.

A feeling of grandeur and a halo of divinity seemed to adorn the person.

I could notice the changing coming.

From an English perspective, it was a most negative change; while in the Malayalam context one would claim that the persons was becoming more grand.

The differing stature (in those days)

In the early days, Malabar businessmen did carry a sense of dignity in their bearing.

In Travancore, this dignity was then of a slightly contorted shape.

The Travancore businessman would have a lot of persons under him to display homage; yet, when this man came across a bureaucrat, he would immediately transform into a saar singing, homage bearing personality.

This personality training was inbred in the common crowd and was seen as a most intelligent manner of behaviour.

In many ways, there was an element of deceit and treachery in this shallow behavioural pattern; in that it was simply behaviour without any deep feelings.

It was deeply connected to the hierarchy in the Malayalam communication system.

A single word of right or wrong introduction could simply change it.

The haste to become a PeonSaar

Now, Malabar leads in flawed social communication.

It seems to be making up for the lost time.

I was not surprised when during a PSC exam for a peons post, many businessmen were in the exam hall.

For, a peon is a PeonSaar, and in many place he is a avar or chettan, while the others are simply a avan and simple name.

The metamorphosis into social and cultural leaders

In Malabar, the word now trying to match saar is Mash.

A simpleton Balan is loitering around after his formal education (which actually means nothing other some nonsense called certificate).

His father somehow manages to gather some 5 lakh rupees and he is now a school teacher, where he is in a position to lord over immense children with a Nee and avan and aval.

He suddenly metamorphosis into Balanmash.

It is a very powerful term in Malabar society.

He is centre of social reverence, he is a mediator in disputes, and in his presence Mundu has to be unfolded.

To put it frankly it is a bit of a crazy scenario.

The craze for social titles

Now everyone understands the significance of social titles; even though the use of social titles has been banned by the constitution, it still endures in other forms.

For it is encoded in the languages framework.

Balanmash, AntonySaar, GovindanChettan MaryMadam, StellaMiss and such else all are loaded social titles, with the same social leverage as the earlier day feudal social titles.

In Malabar, every so-called educated youngster strives hard to become a Mash, if a government job is being delayed.

Females strive to become a Miss or a Teacher or a Madam.

The situation is horrible.

In the innumerable computer institutes dotting the landscape, there are immense Mashes and Madams and Teachers.

They cannot bear anyone addressing them with a Ningal.

It simply distresses them to distraction.

They can get displeased and even violent.

Concede to servitude or generate the expelling force in the air

Once I wanted to give a copy of a CD on English language freely to some computer institutes.

When I could meet the owners, there was no problem.

But in many small time places, when I confronted the miniature Madams and Teachers, they were horrified by my addressing them with a ningal.

They wouldnt accept the CD.

They only wanted me out.

Stimulating symptoms of schizophrenia

In many places in Trivandrum, many, many years ago, I did notice that a mere addressing of a government official by a common man, or a taxi driver could unsettle him to the point of homicidal mania.

I did notice that a mere Nigal can make them tremble, the eyes go red, their words go into disorientation, they cant look at the man in the eye, their writings goes illegible, and there is a sort of total breakdown of mental composure.

Codes of coolie English

Talking about Madams, even though I did use this word many times, as a female form of Sir: Using it as a suffix to a name, and as social title, I could not do it.

For, from my English usage understanding that I had from my childhood, mainly from my wide reading in English literature (right from my childhood days), I had the impression that the word Madam when used as a social title and as a suffix to a female name did signify the sense of Brothel matron.

Who introduced this title to Indian languages as filler, in their haste to fill the communication gaps inherent in Indian languages, is a moot question.

Businessmen by choice versus businessmen by distress

When I was doing my business in my early days, the major businessmen were persons who had taken business as a vocation by choice.

In the present days, such persons are rare to find.

Most of the persons who take to business are those who had tried and failed to get a government job, of whatever level available.

There are others who have become businessmen through the Gulf route.

Some of them are different from the common crowd in mental disposition.

What the majority crowd of businessmen have done as a group is bring down the stature of businessmen as a group who cringe before small government employees for small favours.

They also do not have the demeanour to communicate as a dignified equal to the government employee.

Beyond that they cannot bear any other person displaying an assertive personality their deemed heroes, the government official.

Provoking insecurity in meagre persons

I remember an incident retold to me by a businessman in Trichur.

A Drugs Inspector went to inspect a major Drug dealers office some 10-15 years ago.

It was a sophisticated place with an English ambience; so much so that it was an exception.

The administrator lady in the office addressed the Drugs Inspector with a Mr. ——— in a polite tone.

The sneaky Drugs Inspector got the shock of his life, for everywhere he goes the owner and staff bow and cringe and exhibit servitude in its varied forms.

He trembled with anger.

He ordered the seizure of all the main records in the office and had them taken for inspection.

Later the owner was literally made to beg for pardon from him.

Persons with and without profundity

Another thing I noticed in my business days was that dealers, who wanted things from me, came to me with a show of deep reverence and Saar.

Yet, if I were to go to any other big dealers office, without proper introduction, all senior staff in the office would take offence from my addressing them as Ningal.

Even when I introduce myself as a businessman, the moment I have to enter any business premises for getting any commercial collaboration, the instinctive attitude from the persons sitting there is that the newcomer is a person who has to exhibit servitude.

This was not my natural inclination.

And many times, this attitude of mine has cost me business.

Yet, it has also gained me beautiful relationships with many senior businessmen and officials also.

For, there are also persons who have the bearing to deal with others who come on an equal footing.

To emphasise the point, I have not understood why employees of any organisation should think that other men who are businessmen in their own right should exhibit servitude to them, who are only employees.

It lies in the negative training both sides have received; and to the total feudal ambience naturally created.

It is a sort ‘every dog barks in his own yard’ scenario.

An attitude with the hazard of vulnerability

Usually I do not allow anyone to address me with a saar or Mash.

I insist that all persons who deal with me address me with a Mr. in front of my name.

Many times, it has given wincing affect on me, when simpletons do not understand that a Mr. in English is a symbol of formal relationship, and is different from informal intimacy.

They simply forget the Mr.

Another thing is that without a saar or Mash or a Chetttan, such words in Malayalam as Avar and Adhehem are not easy to extract.

When polite dignity turns disruptive input

It is a common experience that when many persons are addressing one person with a Saar, and then suddenly one man appears in the scene and addresses with a Ningal, there is a lot of mental pain and displeasure.

Some seven years ago, I did live in a very remote plantation area, for a brief time.

That time I did some English teaching.

I naturally become the Saar, for it was a Christian settlers area.

Suddenly I found that I was also getting the jitters when suddenly someone addressed me with a Ningal.

I though about it, and found that the disruptive codes in Malayalam were affecting me.

I made it a point to tell everyone not to use such words as Saar, Mash etc. about me.

In many ways, it was a socially disabling request.

Yet, as I inspired others to learn English in its proper British form, there were persons who did appreciate me.

The distress that I have just mentioned has been confirmed to me by many other persons.

147. Indian Marriages

Note: *I do not remember on which online forum I had posted this*:

I did not read the full text, but did go through the main part of your experiences in marital life.

There is no way for me to give you a help with regard to Indian judiciary and bureaucracy, which since 1947 have literally deteriorated in quality.

However as a researcher in language and its relationship to various things including customs, I do see a lot of things.

Your early marriage can be seen as a mistake.

But then, there are many persons who married early and led a very blissful marriage.

Also, there are persons who married at a very correct time, and still suffered a marital breakdown.

In India, even though the traditions and customs all bespeak of certain decorum in marriage, the fact is that they are scarcely practiced.

For example, in Hindu customs, the father is giving his daughter to her husband; Kanyadhanam.

As per Christian (Indian) customs, the husband takes over his wife.

As per Muslim customs, the husband is the only possessor of the wife.

And as per English customs, it is a link between a man and woman, and no other man or woman can stand inside this sacred arena.

When speaking about the legal aspect of man and woman married life relationship as it stands in connection to their respective relatives, I need to quote from the words of Lord Macaulay.

Macaulay was the person who drafted the Indian laws.

I am sure that most of the legal luminaries in India who drafted the Domestic Violence Act wouldn't be much aware of these lines.

It was written by Macaulay when his dear sister got married.

His sister had been close to him, but then he insists the predominance of the new relationship that she was now having, and the relative insignificance of her affection to her brother in comparison.

QUOTE: *The attachment between brothers and sisters, blameless, amiable, and delightful as it is, is so liable to be superseded by other attachments that no wise man ought to suffer it to become indispensable to him.*

That women shall leave the home of their birth, and contract ties dearer than those of consanguinity, is a law as ancient as the first records of the history of our race, and as unchangeable as the constitution of the human body and mind.

To repine against the nature of things, and against the great fundamental law of all society because, in consequence of my own want of foresight, it happens to bear heavily on me, would be the basest and most absurd of selfishness. END

Now what happens in India is that marriage is not really between a man and a woman, even if all the scriptures say so.

A marriage in India is between two families.

Two families are getting connected, and everyone in the two families get connected and intertwined, by the simple act of marriage between two persons.

In the feudal language social and familial condition, everyone comes to position themselves at various levels in the new arrangement.

Persons who get a very elevated position in the new set up are happy and promote the continuation of the marriage.

Others simply try to keep apart.

Now, in Indian families, there is a pecking order or hierarchy command.

You are to be more or less a sort of serving person to your father-in-law, mother-in-law and to the other elders in the family.

The words for You, Your, He, His, For Him etc. in regard to you would change to that of a serving person's.

It is okay if you concede to this level.

If you try to put on a pose of being superior, you will be hated by them.

Moreover, in every family, the parents regard their children also in this manner.

It is not that you or they have to be servers, but they should be there to lend to the list of followers to the parents.

For it is the number of followers that makes a person a leader in the language.

When a man marries a woman, he is more or less taking away a follower of another person/s.

If you also add to their list of followers, then there no problem.

If however you try to take your wife away to your domain, then you are asking for trouble.

Basically, it is not connected to your in-laws bad attitude, but simply the Indian social system works that way in the vernacular.

When you are not liked by your in-laws, naturally whenever she goes to her house, she will be part of another hierarchy, wherein you are an outsider.

Moreover, in their words and usages you may be a low level guy.

You may know that these things can be added to your profile by a mere change of words for You, He etc.

You may be above them socially, financially, position wise, intellectually, or you may be below them in many or some of these attributes.

In India, there is the practice of prospecting that takes care of this issue.

In most cases, the uncles and aunts see to it that the newcomer is one who can be under their benign command.

Persons who can put on an act of being superior to their set up is not welcomed.

From their point of view, you did a terrible thing.

You more or less took away their daughter when she was of a very immature age.

When you are not in their scheme of hierarchy, it can add to the rancor.

In your marriage, there was no prospecting.

When confronted with the issue of being on which side, she chose to be with her parents.

Well, I don't think she is fit to be your wife.

It is her decision.

Let her live with it.

As to divorce, if you are sure that she does not exist anymore in you as a passion, the sooner you do it, the better for you both.

But then, she has chosen to fight it.

Well, it is not her decision.

For in most Indian situations, the decision even if proclaimed to be self done, are usually the collective decision of her parents, uncles, aunts, nieces, nephews, brother-in-laws, sister-in-laws etc.

Your wife stands only as a platform for all others to act out their vengeance and bravado.

Incidentally, I am interested to know if you had done a compatibility study of your horoscopes before marriage.

Beyond that I would be interested to know if your star (nakshatra) is Punarvasu Punartham (nakshathram of Sri Rama).

148. BP Oil Spill and the infections that led to it

Note: *I do not remember on which online forum I had posted this and when*:

I am not sure how alarming the oil spill in the American coast is in terms of what it portends.

If it is going to continue unchecked, it is possible that the whole ocean can get contaminated.

In which case, the planktons that inhabit the oceans can get exterminated.

As it is, the world's vegetation is getting wiped out.

For example, in India, trees in almost 90% of India's forests as in 1947 have been cut down.

Now, the world more or less depends on the ocean plants to get oxygen recycled.

Now, what could have happened?

Once upon a time, Britain was considered to be a nation of unparalleled efficiency.

Now, what has happened?

Why were disasters not foreseen?

Who were the persons immediately in charge of the working in the drill?

What was their level of intelligent interaction, and capacity to foresee the disaster well ahead?

Many great accidents really have an accumulation of errors that lead to it.

What were these errors, and how was it allowed to accumulate?

Well, I have my answer:

Many years ago, that is at least some more than two decades back when I wrote my book on feudal languages, and its corrosive effect on human intelligence, and how it infects English national collective intelligence.

I quote from two areas of my book, first from the introduction and second from the writing about what would happen to an English nation, when feudal languages get embedded in their collective communication set up.

1. From the intro:

QUOTE: *The third Part contains the theme of what would happen if the feudal language themes and the viruses, brought in by the immigrant populations, infect the English nations. The discussion also, goes into an understanding of the historical experience of the English nationalities, of all colours, when they were exposed to the feudal social conditions. This part is actually a sort of forewarning, and an attempt to give guidelines on how to ward off the imminent threat of what may later be understood as the attack of the evil empires.* END

2. From the chapter on America:

QUOTE: *But I have fears that with this severe influx of alien cultures that come with a package of virus software, a stage may come, at least, in certain areas, where the innate resilience of the English structure may be severely tested; and cause much distress to the individual persons; and can in a matter of time, cause domino effect on many other areas, causing strange happenings of technological failure, inefficiency, conflict, hatred, events that may be described with shallow understanding as racially motivated, decent and peaceful persons acting with unnatural violence etc.*

Rude officialdom, arrogant and trigger-happy police, increasing corruption, insolent attitude to persons who are judged to be doing lower jobs, time consuming judiciary, rules and regulations, which are laughable in meaning but having a sting from which many get hurt, and a general feeling of hopeless for the solitary individual, as against the might of the society are all general characters of the effect of feudal languages. END

Well, when I wrote this book, many years ago, it was easy to identify England and USA with absolute English.

I did see the slow corroding of English systems.

Now this accident happened to a British company.

It would be prudent of the British at least now to take heed of the warning the words above and check if there is anything of substance that some kinds of intellectual mediocrity has engulfed English nations, due to the entry of feudal languages into the midst of English working atmosphere.

149. Money and Indian Languages

Currently over here in India almost everyone would admit with remarkable conviction that money is everything.

Other finer things like honesty, honourable dealings etc. have no place here and are more or less ineffective and defeatist.

It is like the time when Robert Clive came to India.

The English behavioural features of honesty, fairness, honourable ways and manners, and the propensity for using such words as thank you, sorry, I beg your pardon, excuse me, and also the use of such greetings as Good Morning etc. (which was used without any link to social positions) were seen as quite idiotic, ineffective and effeminate.

It only invited disdain and scorn, and more or less led to a very shabby treatment meted to British traders in that area.

Till a few years back, caste could more or less enforce certain routes of honesty, good manners and etiquette etc.

I mean, people were indoctrinated to show respect, honesty and fair dealing, and be respectful to those from the higher castes, and more or less show callousness to those from the lower castes.

Now traditional castes have broken down, even though all the feudal elements that belonged to and also more or less designed the caste system still remain, in a more powerful form.

The role of caste has been taken over by money and governmental positions.

All these things are encoded in the local languages.

To bring in a bit more clarity to the concept, let me relate.

If one goes through the land registration documents of north Malabar in Kerala (South India), some 4/5 decades back, a very visible feature is there.

The lower castes were the Thiyyas (a sort of middle level caste).

The higher castes were the Brahmins and the Varmas.

Lower to them, as their serving class was the Nairs.

Thiyyas came under the Nairs.

If one goes through a land registration document in any interior village in North Malabar of say 1960 or so, between a thiyya and a higher caste person or with a nair, the manner of address is like this.

The thiyya would be addressed as a Nee, and the higher caste man would be addressed with a Ningal.

This would be done without taking into consideration the relative age difference between the persons involved and also without reference to their relative financial status.

Even though traditionally thiyyas were the labourer caste, during the British rule, a small section of them had advanced through the social quagmire by learning English from certain educational institutions that came up during English rule.

During the British rule itself, the thiyyas were able to advance financially due to the atrophying of the political power of the higher castes.

However, this was an experience that did not take place in the places that come under modern day South Kerala.

For South Kerala did not experience British rule, and were more or less under their natives kings till the formation of India in 1947.

{It may even be said here in passing, that the celebration of Indian Independence in South Kerala has no connection with history, and is just a figment of imagination that is being celebrated}.

Slowly the power of traditional castes went down and now, it is money that controls the language, its words and usages.

It is money that decides whether a man should be addressed with a Nee, Ningal or even modern Saar.

{Malayalam Saar is a very funny Saar.

There is another Indian creation Maadam or Medam.

Both Saar and Medam are different from Sir and Madam as used in English.

For both in Malayalam signifies a social position.

They also mean the elevated forms of the words He, She, His, Her etc.

However, usage of Madam as a social position in English is not possible.

As Madam as a social position in English is usually understood to mean Brothel Matron or even a prostitute.

I have usually refrained from using the word Madam as a social position for any woman.

For referring to her as a Madam springs up in my mind the feeling that the woman concerned is a slut.}

Now coming back to the subject matter, words have tremendous power.

Everyone in India knows that.

Only the simpletons over there in England don't know it.

Otherwise, would they have allowed the immensities of unknown languages to swarm their nation?

Most of the lower level words can really despoil a person.

That is the real reason that the colonial British officials over here in India kept away from mixing with the Indians.

A young British girl or a British boy, if allowed to mingle with the Kerala crowd of those times, would easily have gone down to the levels of Aval and Aval.

It can create grievous personality problem in the individual involved.

{It may be noted in passing that many of the British officials, including collectors, and army officials like Major etc. during the early part of the East India rule period were British boys of around 17 year and around}.

In India, people are afraid of lower class persons, if they do not show proper respect in words.

If they do not concede such respect, they are treated with deliberate insult to extract the respect in words.

All government officials do this, until the person who has come to the government office starts using very respectful words.

Each word can position a person in a particular level in society and he or she is forced to twist and crumple his or her physical and mental personality to befit that social level.

If he or she is not willing to do that, he or she is labelled as an impertinent person, and everyone lends a hand to socially destroy that person.

If a native English reader thinks that he or she can understand what is being said here, well, let me tell him or her that it is only a feeling which is not true.

For the grip that Indian languages have over another person is not understandable in English.

When a wrong person uses a wrong word about another person, actually that person is being shifted from a particular setting to a gutter like setting.

This really happens and is not an imagination.

When that happens, people get angry and fights break out.

When it happens in India, it will be identified as Caste conflict, goondayism, indiscipline, rowdyism, and such things.

What is to be noted here is that the feelings here is just what has been seen as racism over there in English nations.

The fear of the lower guys!

Over there in English nations, when an English youngster or a person working in some physical labour class gets violent, it is misinterpreted as racism.

Moreover, such reactions can have domino effect and persons working in such labour as lorry driving, construction labour, cleaning etc. can start behaving with some violent inclinations for no obvious reasons.

They would have encountered the un-understandable, yet powerful shifting of their inner settings, at some place, and the reactions may take time to set in.

The reasons are there, but it is like a virus that has entered the computer.

The computer starts malfunctioning, but no physical reasons are see-able.

Actually, in usual situations, one gets a feeling of inferiority complex when overwhelmed by a superior person, a huge physical size, a fantastic mental calibre etc.

But in this case, it is not a superior being that distresses, but a lower guy, a mediocre, a midget and such.

I am simply using these words to emphasise the emotions.

When a lower guy uses a lower words, a superior guy more or less gets nervous, has an attack of panic attack, feels despoiled, and much else.

Can English do the same thing? No.

If anyone tells me that it is possible in English also, it is nonsense and not true.

I know English much, and also certain Indian vernaculars.

English is the exact opposite of Indian vernaculars.

English promotes human individuality, while Indian vernaculars despoil it.

Now, in India, everyone wants to make money.

It is the sure and easiest route to get the superior words attached to oneself.

One can't blame anyone for it.

For, if one gets attached with the lower words, it is a very dirty existence.

By hook or crook, make money, and get the right words.

Enjoy.

And crush all others who are striving to survive in this mess, with the lower words.

To be employed under an Indian is a sure means to despoil oneself or to despoil others.

For, many gain satiation by being under highly placed Indians.

From this position, they enjoy the respect others are forced to lend them and the right they gain to use lower words on others and also about others.

It is a typical Gandhian technique.

But then Gandhi did not invent this technique.

He only made use of it.

What is the message here for the Indians?

Well, understand the virus like thing that lies powerfully embedded in Indian languages.

It creates all the problems over here.

Learn good English.

Do not believe anyone who tells that there is no need to learn English.

What is the message here for the English nations?

Well, be wary of all outsiders who come from feudal language nations.

If they are inside your nations, ban the use of feudal languages inside English nations.

For what is being activated is powerful viruses, that can atrophy the soft English social systems.

If outsiders from feudal nations are not inclined to switch off their virus programs, then remove them from English nations.

It is a war time situation.

Current English laws are not capable of dealing with this issue.

For it is an issue that belongs to creepy, non-tangible areas of human existence.

Most of the barbarian incidences that has taken place in India, and still takes place can be traced to the barbarianism in the Indian languages.

Even the Jallianwala Incident can be explained with this.

Actually everyday, an immensity of Jallianwalas are happening all over India.

May be many of them do not end up in bloodshed, but still, they all come precariously near.

150. Saving the English Economies

Many years ago, I did foresee the events that are currently distressing the English nations.

I think the ideas started taking shape in my mind in the early 80s.

Later in the year 1989, I did write about this theme, but did not publish the same, as I was sure that there would be no one interested in such outlandish themes.

By the year 1999, I was quite perturbed by the idiocy of the English nations, especially Great Britain and the USA.

I did go to one British High Commission office and tell some of the staff there that I needed to talk to some official there, who was a native-of-Britain British citizen.

However, I couldn't get any positive response from the local staff.

I have no time to go into the intricate logics now.

However, what needs to be done shall be listed out:

1. Immigration to English nations is dangerous. Especially from nations with feudal languages.

2. Of the immigrant persons inside English nations, most of them who arrived in the last 30 years should be forcibly made to go back. Especially if they are from feudal language nations.

3. However this can be further refined by finding out the persons and families which are persisting in speaking their native feudal language and teaching their children also to do so.

4. All outsiders who have arrived inside the English nations, especially from feudal language nations, should be made to go home after their work period is over. There is no need to give citizenship to persons who come for work.

5. Outsiders should not be allowed to work in any of the significant areas of the economy. Outsider work should be confined to more or less menial work. The salary fixed for such work should be linked to their exchange rate of the outsider person's nation's currency exchange value. Otherwise, a menial worker shall be actually a fabulously rich person in his own nation.

6. Unless absolutely necessary, no outsider should be given the post of teachers, lecturers, and professors in any English nation teaching institutions. For, these persons can really become sort of intellectual beachheads for their native nation competing societies.

7. Feudal language nations should not be allowed to do any economic activity inside English nations. English nations do not fully understand the real limitations of free trade system. For in feudal language nations, there is essentially no free trade, even though it may seem so. There are communication corridors that route trade and commerce powerfully.

8. BPO activity should be halted immediately. If at all it is required, it should be conducted by traditional native firms and not by ones owned by immigrants from feudal language nations. Even employing personnel from feudal language nations can bring in terrible disasters and unexplainable technological accidents. Even such issues as the Gulf of Mexico Oil Leak may essentially be traced to the fact that a British company is not fully functioning in a total English/British communication atmosphere.

9. Doctors in English nations should necessarily be natives of that nation. Doctors from feudal language nations should not be allowed to take up the role of any leadership. At the end of their tenure, they should be asked to leave the nation.

10. Other nations should be very firmly categorized on the basis of their language content. Nations which are having feudal languages should be listed separately.

11. Sale of strategic machinery should be halted. Strategic machinery can mean any machine that can allow the buying nation to produce end products on their own, which they had earlier being importing from English nations.

12. Allowing students from feudal language nations, and other competing nations to come and study higher technology and skills should be seen as anti-national activity. Govt can reimburse the loss the universities stand to make.

13. Do not allow other nations' especially feudal language nations' governments to take part in any scientific experiments, including space exploration.

14. Do not equate the immigrant population from the feudal language nations with the poor in those nations. For the immigrant population in the English nations who come from feudal language nations basically are the rich or the off springs of the exploitative officialdom of those nations.

15. Do not get entangled in the wars of other nations, both civil wars as well as war between nations, especially in Feudal language nations. Actually removing the immigrant populations from English nations would very much give a detachment from being entangled into these things. Actually getting English armies involved in such battle is a cunning self-serving technique used by exploitative Asian/African officialdom/governing class.

16. Do not enter into treaties of equality in such things as mutual legal rights. For, feudal language courts and police system can be really terrible and maddening for the citizens of English nations. Feudal language nations treat their own majority population as dogs. And the people in such nations are used to being thus treated.

17. Do not equate communism and Islam with terror. It is not the theories of communism and the tenets of Islam that are terrifying, but the feudal social codes of the nations that do have these social philosophies. It may be understood that both communism and Islam are currently most popular in nations which have most terrible feudal quality in their communication system. Try to connect with the lower classes in the Asian/African nations, and understand that they are fighting to come out of the exploitation that they face. As of now, they find only communism as their sole saviour. Instead, English can be the other more practical alternative. For, English can deliver them from the shackles of their own feudal language.

18. Make a permanent solution to the Israeli issue. The creation and existence of Israel in another people's nation is questionable. However, there might be need to understand why the Jews were hated in most nations, including English ones. An enquiry into their language structure may be illuminating in this regard.

19. Do not support any nation or organization that stands against the idea of population control. This applies even to ANC. Aid to any nation should be very clearly linked to population control. Many feudal language nations should be allowed only one child per couple.

20. Stopping giving monetary aid to feudal language nations ostensibly for feeding the poor there. If at all UK wants to spend money for improving the poor in such nations as India, it should do it on its own. Do not give the money to the government, for it shall only add to the coffers of the corrupt bureaucrat as well as their henchmen businessmen.

21. Do not give visa for entry to any person, even if he be a lousy journalist who has written against that specific English nation. This should include all others such as politicians, businessmen, professors, history writers etc.

22. Take a stand that English nations shall stand up to proclaim rights to their sovereignty. Be very candid about who the English nations like and who they do not like. It is an issue that really is not connected to colour, but to social culture. People from social cultures that can corrode the basic English social fabric should not be allowed inside.

23. Many big companies in the English nations are facing huge losses. Some of their CEOs are taking the blame and resigning. It is actually not their fault. The whole English economies have been compromised by being associated without any firewall protection with feudal language economies. This link and connection is sapping the very life of English systems.

It may be borne in mind that if and when the situation goes reverse and the feudal language nations come on top, they would never lend any information, education or any other thing that can improve other nations/people.

This self-centred attitude would be quite natural for them.

Understand that in feudal language nations, economic activities are really a sort of war effort.

There is no sense of fair play.

Beware of the rich from the feudal language nations coming to the top in the international arena.

They shall only spoil the refined system, even if they aim to help.

It is in their languages.

It is a time of war.

All wars do have the inner aim of economic supremacy.

The modern war is done at a very subtle level.

Pull up the boundary wall.

Close the gates.

Catch the Trojans and sling them out into the oceans.

Otherwise within a few years time, the great English nations shall become wastelands.

151. Currency devaluation: the deceit

I have not studied economics, but then seeing the immensity of mediocre writings connected to this subject and also the quality of the persons who profess to understand the intricacies of this quite intense theme, I must say that I was not and am not impressed.

Currently the way they make predictions is like the way the weather department of Kerala used to do many years ago.

They would literally look at the skies and would come out with predictions based on the clouds they saw in the sky.

Any man could say what they said with more or less equal level of accuracy.

In many ways, I did feel that the learned economists were just like the learned psychologists and psychiatrists.

In that all of them were talking with authority about a subject on which they had very, very superficial knowledge.

In fact , I understand that economics and the concept of money are very much connected to very powerful secondary codes that design and control reality.

For, money is a very powerful coded method of transferring power.

If this extremely powerful theme is left to the dabbling of sundry economists, national wealth and resources can get depleted.

Like what has currently happened to English nations including Great Britain and USA.

I do not have the time to write more.

But for a minor understanding of this powerful concept, let me take the case of a glass of milk.

Into this glass, a spoon of milk from another source is added.

Is there any method to seek out the milk particles that have come from the other source in the glass of milk?

Well, even if it isn't currently possible, it is a fact that there are very definite milk particles that are from the other source.

In the same manner, if one adds a hundred rupees to a 10000 rupee account.

Is there any method to find out the exact 100 rupee amount that has entered into the total sum?

Well, even if it is not possible, is it true that in the total amount there are exact particles of money that are from the added Rs. 100?

Well, I would say that this theme would take us straight out of the ordinary themes of economics to the world of secondary codes.

Well, I can't dwell on this theme more here, for I had come with the aim of speaking about another thing.

This is a theme that most modern economists do not take much into consideration.

I will write a brief hint of it here.

Many years ago, India exploded a nuclear device and the operation was code named (for the sake of some childish delight) Buddha is Smiling.

I think former Indian President Kalam was also involved in this operation, possibly as an academician.

It has later transpired that this explosion was a failure, but then just like that silly code name, this fact was kept a national secret.

Internationally there was an outcry against India taking up the nuclear option for military purposes.

Sanctions were set up and Indian currency value went dirt cheap.

I think the Pound Sterling versus Rupees rate more or less doubled.

Many Indians applauded the nuclear explosion.

People who were living inside India, with typical foolishness, smiled in idiotic understanding.

Indians who were foreign employed smiled and were happy, with intelligent understandings.

For, when the Indian money value fell, their earnings literally doubled.

One of my relatives was working in Mobile USA as a ship engineer in the oil cargo ship.

He was paid in British pounds.

Suppose he was bringing home 1.5 lakh rupees every month, this literally became 3 lakh.

That is, what he could buy for 2000 pounds in India, could now be bought for 1000 pound.

People around him also were happy, for they also were in the correct position to get the frill benefits.

However, a huge majority of the Indian population had gone down and they were nowhere in any position to garner the frill benefits.

Over the years, I have been studying this so-called national benefit from foreign money, that more or less comes in whenever the currency is devalued.

I have noticed that the administrators as well as the persons who are working abroad want the Indian money devalued.

So that they can more or less buy up India and the Indians for a less cost.

Over the years, I have started suspecting a neat deceit in the so-called free balancing of Indian currency.

No one in authority wants the Indian currency value to go up.

If it goes up, their foreign earnings would become equal to that of an Indian living in India.

They do not want to be equal to an Indian living in India.

They want to have him or her as their servant or serving class.

For example, think of an exporter.

When the Indian currency value goes up, actually the whole India is benefiting.

But the exporter is coming down to the level of the other Indians.

That is not allowed.

Instead, the Indian currency value is very deliberately devalued and the exporter starts getting a profit.

When he gets a profit, he reaches to Himalayan heights.

Others simply go down to the levels of his slaves.

I am sure that this is the essential fact of all foreign money national earnings.

English nations do not want their currency to go down so that a few individuals gain at the expense of all the others in the nation.

However, in Asian nations, including China, this could be the norm.

The rich Indian or Chinese boss would be able to build offices and other structures that can vie with even Taj Mahal.

But then behind this finery, there is the real fact of an enslaved people.

Now, if the policy makers from England and US do not understand this game, well then, it is a national tragedy for those nations also.

For the cunning business leaders in the feudal language Asian nations could bring everything else into disrepute and penury by their cunning techniques.

It is a very cunning technique that cannot be fully understood from English.

Post Script: Recently I heard that Dubai had gone literally bankrupt.

That should affect the earning of many Indians over there.

But then, as a saviour to them, Indian money immediately went down relative to UAE Dirham.

Just to accommodate the foreign employed guys at the expense of the local employed persons.

Continued

See this link:

This is the first time I am getting documentary evidence that there is manipulation from certain vested interests in India to keep the Indian currency down.

I have always suspected this for a long time, after meeting a lot of senior persons involved in this.

Moreover, all Indians with stakes abroad are keen to see the Indian money going down.

So all this talk of money coming from abroad has a hidden secret behind it.

When India claimed to have exploded the bomb in Pokran, the so called Buddha is smiling series, it later transpired that the bomb never exploded correctly.

Indian currency fell down to half its value.

British Pound went up from around 40 rupees to 80 in one shot.

All Indians abroad applauded the incident.

They wanted India to do such things again and again.

One family member who was getting his earnings in British Pounds literally doubled his income in one go.

He more or less bought 2 acres of land in the city for half the amount he would have had to give earlier (as per his salary in pounds calculation).

It is time the common man here understood the terrible fraud that is going on here.

All income entering India from abroad should be made liable to super tax and the money thus collected made available for constructing public conveniences in India, including free rest houses and English education for the common person.

152. Communal Tension and Language Codes

What is the basic cause of all communal and caste issues in India? It is all connected to the communication code—that is, language. This is a huge theme, and cannot be dealt with in detail here. But I would like to take a few parts of its contents and deal with them here.

Look at the Hindu-Muslim issues. Is it really connected to what is said in the Qu'ran and in the Hindu scriptures? To say yes would not be correct. For the very simple reason that not many persons really know for sure what is exactly said in the Holy Scriptures.

I do not want to go into that arena now. Let me take tiny aspects and see how they affect the common mood.

Our languages have a feudal quality. They create a social communication structure that arranges persons in a pyramid. Individuals get arranged in a particular pattern of communication.

For example, an Indian man goes to a Tamil-speaking interior village. There is a big man there. Others arrange themselves under him in varying strata of communication. The big man is addressed by a particular term of respect.

If an Indian man comes to reside in this place, he cannot generally go to the big man and address him with a Mr. as can be done in English. (England also has feudal social areas, but that need not be connected here as the effect and situation is entirely different.) It depends on the newcomer's antecedents. If the man is not of equal social level, then addressing him thus can really cause distress and trouble.

Even the persons arranged in varying levels around the big person will measure the new man. They place him in a particular level. From this level, he will have to communicate with all persons. Actually, all communication disseminates as per these communication lines.

So, in many ways, the liberal social thinking process as envisaged in English is really not possible here. Even though people think that they are free to think as they want, it really is not the reality. When it comes to items that fall directly into the arena of the big man—and his pyramid structure—this is the essential truth.

For example, go to any village and talk about any misdemeanour done by a commonly revered person. It could turn out to be a dangerous action. The person who indulges in it can get physically hurt. Free thinking and idea dissemination can only be done about unconnected persons and issues.

A point in this regard can be talking about Gandhi's experiments with celibacy. These actually would have literally taken him to national disaster, had he not been able to camouflage it with the declaration of the Quit India Movement and the general distraction caused by the Second World War. His own death more or less saved him from further damage. It also saved his main protégé from a negative hangover. And it gave him a saint to position himself in a powerful position in the Indian people's mind. See this Search.

Whatever education and liberal thought one gives to a person, in feudal language areas, people are connected by an inner powerful link to certain centres of communication. These hold them in a sort of stranglehold of command and obedience.

It is like an Asian person in England. If he is living in a community where the people are all from his own language, and he is connected to specific religious centres like his own-language church, temple, mosque etc., then the liberal social settings of England may not register in him or her. For such powerful words like (in Malayalam) nee, avan, aval, mon, mol, chettan, chechi, mash, sar, guru, achhan, musaliar etc. will connect him or her to command centres that have very powerful hold on him or her.

So when Hindus, Muslims and Christians live in close proximity, actually in many cases only perfunctory social communication takes place. Even though they mix and interact socially, attend each other's weddings, meet in a common social area, and also interact for commercial purposes, all of them do have powerful inner links that are really exclusive of others.

Moreover, inside each such communication structure there would be specific strata of communication links. These usually may not be acknowledged by the others who are outside this structure.

For example, a chettan among the Hindus need not necessarily be so acknowledged by a Muslim or Christian. But then in many cases, they do. But there is also a great chance they do not. It can cause a strain.

Moreover, a Muslim showing what is discerned as an unnecessary reverence to another Muslim—who in the viewpoint of a Hindu is not a person deserving such reverence—can also cause rancour. But then due to the requirements of social survival, people act out some level of acknowledging such reverence, which they really do not have.

Now look at a scene in North Malabar. I am thinking of a spot which is considered to be a communal hot spot.

The labour class is the local lower caste people. They have their own persons of respect, referred to as Chettan, Checchi, etc. Many of these titles are connected to age. However, the rich persons here are the Gulf-connected Muslims. They also belong to the erstwhile poorer class of the yesteryears. But now they are rich, or at least seemingly so. They have a powerful link among themselves, which is very enwrapping.

Now look at this scenario: A young boy, Muslim, by name Muneer, aged eighteen, addresses his labourer, Kanaran: Karnara, Inji (nee) poyee aa randu thenga ingu kondu va. {Kanara, you go and bring two coconuts here}. IWmcm, C^{a}n t]mbn Hcp cv tX§ C§v sImp hm.

Actually, from English these are very innocuous words, with nothing literally provocative inside it. And possibly, Kanaran also would not mind the sting of the words, as he is used to these words since his very childhood.

But then his grandson is Muneer's age. He will be distressed to see his grandfather—who other youngsters inside his own community address as Kanarachchan or Kanarettan—be thus addressed. The word Inji (nee) would also provoke immensely. But then, there is the economic dependency to be seen to and nothing really goes wrong usually. However, the arena is pretty dry and a spark can ignite.

Now that is an issue that transcends the religious barrier. The provocations do not have any link with Quran or with the Hindu Scriptures.

Now what about the situation inside the Hindu community?

Some lower caste youngsters had once told me how distressed they are to see their grandfathers being addressed in more or less the same words {like: Karnara, Inji (nee) poyee aa randu thenga ingu kondu va} by Brahmin youngsters.

There is another side to this. The lower castes generally do not have respect for themselves and their offspring. They were much like to introduce their own children as well as others of their own community with derisive words.

For example, Kanaran the labourer would go to Muneer's house and tell his father, Moidu thus: Naale yenta chekkane ingu vidaam. Oan thenga eduthollum. {I will send my son (chekkan) here. He will take the coconuts}. Well, here the father himself is lending derisive words about his own son: Chekkan, Oan. His son would be forty-five, and when he comes to the house in the morning, Muneer would tell his father, Chekkan vannittundu: Chekkan has come.

If Kanaran is introducing his daughter, he would use the words: Pennu, Oal etc.—all more or less inferior levels of introduction. Actually, the youngsters really want protection from the introduction lent out by their own kinfolk to escape the social strangulation. For their parents and elders do not provide it, and aid in the social slicing.

However, in many places the issue is being stamped out by the common education that is being doled out by the government schools. In the school, everyone is treated like a low caste by the teachers, who now become the new feudal lords. They now are the mash in the social arena and many others are inji oan(avan), oal (aval) etc.

Now, what happens is that with this education Muneer becomes the chekkan, Oan, Inji (nee), eda etc. and his sister becomes the Pennu, edi, Inji, Oal etc. Kanaran becomes the Kanarachchan, or Kanaraettan.

There is a social upheaval, and the positions become reversed. It is a tussle between these two social situations. It can create a social and also individual distress and unrest.

However, this unrest is not confined to religious and communal issues, but to all levels of communication—including that of interaction between the people and the bureaucracy.

Actually, there is another issue of the language keeping certain persons in a lower level, that also irks others. For, a lower class person is in a very powerful position and can literally cut another man's individuality by just equating himself to the other man. In this situation, he is a repulsive person, just because of this demonic power that has become encoded within him, due to his lower station in a feudal language. I will write about that issue later.

153. What does (Indian) freedom mean to you?

Query on Yahoo Message Board

Note: *The question is erroneous. There was no giving of any freedom to any 'India'. It was merely the handing over of India to two different local politicians without any referendum done in the nation, whether anyone wished to switch to Hindi / Urdu rule from English rule.*

What does freedom mean to you?

What does freedom mean to everybody around here—not just to me?

Well, freedom just meant the following:

An unwieldy bureaucracy, with numbers hundreds of times greater than what the English needed to rule this nation.

Fabulous salaries and daylight-robbery standard pension benefits for the civil (totally uncivil) servant.

Feudal attitude among all bureaucrats, including the higher-ups.

Low-quality personnel in top positions of officialdom.

Use of feudal language—crippling words directed at the common man in this nation.

A very frightened group of self-seeking politicians who will fight among themselves but live in terror of officials.

Denuding of all forest areas in this nation. Even roadside trees have been cut down.

Bribery has become more or less a statutory feature.

Shallow-brained persons write laws and rules. Politicians sitting in the various state assemblies and Parliament pass them with no qualms about how they will affect the citizens here.

The coming of a state thievery called Sales Tax. It is like the old pre-English days, when feudal lords looted traders with official powers. Remember, the English ruled without this nonsense. In most states, this loot is only to feed the officialdom.

When the whole world banned ozone-eating compounds, the ministers here went on demanding rights to continue using them—with no concern for the health of the common man.

The English had the concept of public toilets and sitting places for the convenience of people coming to public offices. Now there is no thought of providing toilets or public rest areas in any small town or village. The Sanitary Inspector, posted to look after public toilets, actively discourages the setting up of these public conveniences. They go into hotels and seek other things—including bribes—and also try to terrorise the people.

Persons with obnoxious information standards, fit to be just ayahs, become teachers. They then try to force children to come and study in their schools. Laws are passed to facilitate this.

Extremely feudal-quality languages are promoted. English—the language of dignified equality—is given the go-by.

In free India, the rich and the offspring of officialdom escape to English nations. They look down at the other Indians stuck here.

There are many more things to be said about our so-called freedom. Let me conclude by just saying that a foreign language for many states in India—called Hindi—has been imposed on the nation. English was tried to be pushed out using constitutional methods.

Now will Yahoo delete this post of mine as it has done other posts of mine? Will I be again given a stern warning?

154. The Hallowed Persons: How They Create Themselves?

India is full of hallowed persons. It is possible that many nations in the world, including parts of Europe, suffer from this same malady.

In every village, small town, social group, institution, and similar settings, there are persons who occupy—or should occupy—positions of reverence and veneration. Almost everywhere, this feature is closely tied to the language of the place.

Since this phenomenon cannot be properly illustrated from an English social scenario, I must pull the discussion into a feudal-language setting. I apologise for this, but there is no other way.

For extreme convenience, I take the strikingly feudal Indian language of Malayalam here as the basis for extrapolation.

Think of a young man named Balan. He is addressed as Balan, referred to as Balan, and lower-level words are used for him because he is a social non-entity.

One fine morning, he manages to pay a lofty amount to some semi-government management school and becomes a lower primary school teacher for 1st standard students.

His calibre for this vocation is doubtful, if not dubious. Yet the moment he takes up the position, he becomes Balan Master or Balan Sar. It is a tremendous change. All words connected to him in the feudal language shift to the superior level. That is, the words for he, him, his, and many other connected terms change to the higher variety.

Once this shift sets in, the power of the words begins to work on the social mindset. When he arrives, people must get up. They must give him precedence. When he speaks, people must extend silent attention. That is how the language works—otherwise it would seem marked impertinence.

Balan himself feels the change. His words become measured. He treads with a lofty, heavy stance. His earlier agility is replaced by a studied slowness. (If he senses that some are not conceding to his new identity, there may even be a marked fastness to his movements.) Yet all these visibly negative changes carry positive value in this new setting.

He now has an aura that protects him greatly. He can display much simplicity in his words and actions, for they only add to his hallowed status. He can do many things with absolute social visibility that others lacking this halo would never dream of doing. He can go and sit with the lowly and the downtrodden, condescend to be one with them, because they allow him a mental space that exists far above the physical levels of equality being displayed.

The more he does all this, the more his halo grows. Yet if the question arises—did all this improve the dignity or status of the lower class?—the answer is a resounding no. In all these interactions, it is actually the dignity of the sainted man that rises; not that of the people told to revere him.

He becomes App (the highest level of “you” in Hindi), while they remain Thu (the lowest level). He is Oun (the highest level of “he”), and they are still Ous (the lowest). In Hindi, a Ji is affixed to the end of his name. The others are devoid of it.

He speaks of many attainments he has received from his so-called mental capacities. He exhorts others to act likewise so they may receive their own share of these experiences. Yet he refuses to reveal the secret: all this is possible for him only because of the aura the words provide. If that aura deserted him for even a single second, he would be in a pitiable position. The vulnerability that would descend on him is not conveyable to an English mind.

Generally, these hallowed persons are intelligent enough to understand the complexities of these attributes and how to play the game effectively.

One of the best ways to play it is to have someone at hand to convey the hollowness to others. That is, there should always be someone nearby to display the venerated position of the dignitary to newcomers. Someone must address him loudly—for others to hear—with the right words embedded with codes of respect. Once this is conveyed, the rest falls into place easily.

This essential sycophant exhibits a certain system of bodily movements that convey the greatness of the personality. The rest of the items immediately align.

These hallowed persons take care to move only with their halo-creating machinery along with them.

Just one follower with the least intelligence would do the trick. For it is a known thing everywhere that the essential quality a leader should have is to have a follower—nothing else. In this case, its essentiality rises to the nth degree.

The after-effects are actually of incredible proportions.

PS: How do I justify the presence of this article on a British site? It is simply a continuation of my other writings here. And possibly, in the modern age, no nation is immune to social diseases that exist beyond its borders.

155. Godfather: What Props His Pedestal

I do not know Italian. I have heard it spoken only on very rare occasions.

Yet when I read the book The Godfather many years ago, it was in many ways a revelation to me. It provided a sort of answer to my questioning mind.

I am sure many of you have read the book with rapt attention, sensing a hallowed mood. The reader can be overwhelmed by the exotic social communication that existed as a subculture within the American English social scene.

Yet I felt something stranger. The mood within the mafia families seemed to reflect the Indian structured family command scenario—when all the coins are in their proper places.

I do not have a copy of the book now, so I must piece together the theme from memory.

The foremost factor that struck me was the term respect. “Show your respect.” It emphasised the existence of a language that carved out this as a minimum requirement of social communication.

Another thing that convinced me of the undercurrent was the fact that the consigliere (I do not know if the spelling is correct, as I write from memory) or chief assistant to the Don—the person who is his soul-keeper—must definitely be Italian, or more specifically Sicilian. It emphasised that the command structure, the direction of reverence, the links in the chain of veneration, and the indisputable discipline were all in the correct mode. The spikes and grooves in the communication had to be in perfect alignment.

It is like a military command structure. An outsider may not discern the power in a command given in a soft voice. Yet the man who is a link in the structure stands in immovable discipline. There is a vice-like grip on the lower person in the line. He is given little room for manoeuvrability. His choice is between absolute compliance and complete indiscipline; there is no space in between.

If the consigliere is not Sicilian, the command line simply blurs at that link. It more or less makes the Don powerless from that point downward. In the book, Tom, though not Italian, is given the post. But the fact remains that he was brought up in that language mood from infancy. (Does the Sicilian dialect of Italian have specific features that naturally produced the right environment for mafias?)

Going beyond these themes, I must say the book was very interesting to read. As an informative work, it pictured the corroding of social and administrative structures by a language group whose philosophies were mostly contradictory to those extruded by English.

Nepotism, corruption, hooligans who existed with a sort of military discipline, crude use of the concept of gratitude, feudal servitude and its corollary—feudal protégés—and many other vile themes are given a halo.

The feeling that these things and persons are the stuff of which heroes are made is the moral of the story. Yet I have always felt that it is easy to be vile and destructive. The meanest in society can build vile organisations with supreme finesse.

To create a sophisticated thing—like an inspiring social structure or an elegant administration—requires much more brainpower, motivation, capacity, calibre, personal qualities, national heritage, and also an intelligent language. All these the heroes of this book and their protégés lack.

When I saw the film version, even though it had a classical touch, I found that when the Italian communication came through in English, the force of the language—that naturally extracted the sense of respect and forced the command lines into proper places—was not visible.

When Europe comes into England, would the mafia also come there with their bag and baggage? Surely they won’t last long. The encroaching of English into their communication may slowly erode the unswerving command lines and make them more or less unreliable. Nevertheless, it may take time. Until then, the resoluteness of those command lines may really amaze the English police.

Actually, this feature of gangsters coming from nations with feudal languages may surprise the English police. I do not know if there are mafias of Chinese, Japanese, Indian/Pakistani, Spanish, and other groups over there. If there are, they may also display a certain amount of such features.

Yet they are all bound to lose their momentum as their members slowly imbibe the English communication mode. However, they can atrophy the systems while they are in their prime.

156. What Happens to Fine Cities! The English Exit!!

Posted on: September 2006

When I was a small boy in my school boarding, I heard a song sung by the Anglo-Indian students:

Bumb, Bumb, Bumb, Bumb, Bumbay merry hai!
Ladies are nice, Gents are full of spice.
So come to Bombay, Come to Bombay,
Bombay merry hai!!
Come from England,
Come from Scotland,
Come from anywhere...

I do not know the full lines, nor whether what I remember is accurate. (As of now, I understand it is some Goan song. I do not know more).

Perhaps it was a song sung by the English crowd when they lived in Bombay. In those days, people used to say that to improve one's personality, one should go to Bombay. People went there, sharpened their English skills, and came back entirely redesigned.

The roads were good, and the townships were pleasant. (The same was true in Madras and many other places in India.)

Then this fact became widely known. There was a mass scramble to reach Bombay (and other fine towns and cities in India, including Delhi).

Now Bombay is a real mess—a suburban urban nightmare. It is generally believed that people crowd into Bombay to find their fortune. That is not true. There is money in Bombay, yes. Most corporate headquarters are there. Money from sales all over India gathers in Bombay. Yet there is no real prosperity for most residents. There is no place to relax, no space to expand, no place to stand, none to sit—for the 99% majority.

There is much space in other parts of India, where one can literally expand. Yet the experience is not like that. People rush to Bombay to escape the entanglements of feudal social strings in other places. Even though there are places to expand elsewhere, in reality one cannot. The language system ties people to extremely immobile social positions—whether of superiority or inferiority.

Bombay is like a social black hole. Here people are forced to exist at unbelievable physical proximity—the kind one cannot imagine in most other places in India. In this black hole, all rules and decorum of social living as designed in the Indian languages get deleted, twisted, redesigned, or even reversed.

In this scenario, what one feels is not discomfort or distress, but the exact opposite. A feeling of nirvana or salvation!

It is a feeling of deliverance. Whereas in other places one's personality must be severely twisted to fit the social positioning of so many others, in Bombay one can achieve an aura of mental liberation.

Yet it is not real mental liberation. It is only the relief one gets from escaping a most eerie nightmare. Actually, one has only escaped one nightmare to enter another. But the sheer relief gives the feeling that one has reached daylight—or is living in daylight. It is only a hallucination. For most people, it is like taking hallucinatory drugs to escape crude living experiences.

I have explained what drives persons to escape places with pure air, green trees, flowing rivers, and large spaces—where one could literally live happy lives with family and friends.

When Bombay was an English-speaking city, it had its cosiness. Now there is no English in the common crowd. It is Marathi, Hindi, Tamil, Malayalam, and a lot of other hullabaloo. Most do not want to return to their hometowns, where they would again be stuck in immovable positioning. It is like being in an overcrowded boat that seems eternally on the verge of sinking. There is the same boisterousness, as well as the frenzy. In the haste to escape being pushed into the swirling waters outside, one may—with desperate equanimity—push another person into the depths.

The spell is that of living right in the middle of a never-ending carnival. Yet it is a nightmare! But no one would admit to it. They have not experienced any other way of living. And they know the entanglements of social living elsewhere in India.

Yet what has happened to Bombay? There are no trees; it is a desert crowded with hideous concrete towers everywhere. The eyes crave greenery. Yet the common resident does not miss it—for he or she has never experienced it. Nor seen a green hill, or a blue mountain, or a mist-filled valley. A minor glimpse of these is treated as a sparkling example of fascinating holidaying.

Now the same would happen to all good cities all over the world. It is happening in Bangalore. Yet it would take time to see through the sparkle. For the BPO industry has brought in riches here, which can easily out-sparkle any other negative themes.

The same danger looms on the horizon for the English nations. It is only a matter of time—unless drastic measures are thought of. Actually, the spineless characters from all the vile nations are desperate to land in English nations. What has to be done is to tell them that if they like to live in an English society, create one in their own nations. And not bring the vile programmes of their own nations into the English nations.

It is not a matter of race or colour. But the sad fact is that the theme I am putting forward is easily mistaken for issues of colour and race.

Continued

19 October 2007

There were heavy rains in Bombay some months back. The city was flooded, with water stagnating and spreading terror. I think it was the second time in two years.

One of my acquaintances living in the Colaba area said that his place had no problem. For the place was designed by the English during their rule. The other places—where newer townships had sprung up—were flooded. There were grand designs in the town structures for water movement. But each stood in isolation from the others, so that water literally moved in vicious circles. The problem was not in the designs or in the intelligence, but in the communication gap between different builders, and also between different levels of township planning bureaucracies.

So much about an old Indian city.

Then came the rains in England. England stood flooded, with TV channels gleefully showing the water standing stubbornly. What had happened to the English planner's phenomenal farsightedness? It is true the scene was essentially different from Bombay. Yet...

157. Language as a Weapon – Part 1

I posted a minor part of my writings on another British forum pages of http://-------.com. My writings were generally treated with scorn or, at best, bemused tolerance.

There were comments such as: "Even our friend, the original poster, apparently has talked himself into thinking this is a newly-discovered idea while it's actually as old as mankind itself."

What really shocked me, however, was the sheer thick-headedness of the readers there—mostly native English speakers—in failing to see the dangers of another communication software creeping into their soft world.

In Indian mythology, there is a very long epic called the Mahabharata. It is a complicated story.

I will take just one small incident from it.

Dronacharya was the great martial arts teacher of the Pandavas and the Kauravas, who were cousins (their fathers were brothers). Later, in the battle at Kurukshetra, the cousins fought a mighty war that destroyed their might and left the Pandavas victorious.

Dronacharya stood on the side of the (evil) Kauravas. In battle, it was literally impossible to defeat him, as he was master of all the divine techniques of warfare.

In desperation to win, the Pandavas used a cunning method. They brought an elephant to the battlefield and named it the same as Dronacharya's son, Ashwatthama. It was well known that Dronacharya loved his son above all else.

The elephant was killed in battle. Then the Pandavas rejoiced loudly, proclaiming that "Ashwatthama" was dead. Dronacharya heard the celebration. He asked the Pandavas if it was true that "Ashwatthama" was dead. He received an affirmative answer.

Hearing this terrible news, he laid down his arms and allowed himself to be overwhelmed by the enemy forces.

This is the power of a message conveyed through the software known as language.

It is quite possible that our brain is a supercomputer commanded by super software. Instead of aiming a gun at the head and shooting it with a bullet, imagine a machine that can focus on the brain and send a message—as one sends a message to a mobile phone. This message could literally dismantle the running of the software that controls the brain. The man would be dead.

No known signals or rays can do this—other than radiation, which attacks the hardware, not the software.

It is my contention that language is the software that can be aimed at a human brain to dismantle its running software.

The various mantras in Sanskrit, the chantings in Tantric philosophies, or in Western witchcraft may linger on the boundaries of this idea.

Let me conclude here and return another time with one more input.

Where are you going?

In the local vernacular where I live, this simple question can be said with around seven differing social levels of "you".

Each level has a fierce effect on the person addressed, the person speaking, and the onlookers who hear it. The effect is further complicated by the relative statures of speaker and listener.

The effects range from the most honouring to exquisite disparagement. In a society with many mutually competing hierarchies—where people are selective about which hierarchy to accept—the schizophrenic levels of social mood that arise cannot be imagined from an English perspective.

It affects the very genetic design. English social communication cannot even imagine its multifarious, malignant effects—other than through their comprehensive outcomes.

158. Language as a Weapon – Part 2

Hi everybody!

I could argue and answer word for word. Yet that is not my purpose.

I am trying to convey an idea. That idea is not fully contained in my write-up "Language as a Weapon". It was just a casual fringe theme—that language can have ferocious capacities.

What I really meant was not like what Mark Antony stirred up with his "Friends, Romans…" speech. It was not about one person being eulogised and his consequent happiness and glowing mood. It was not about rudely insulting someone with outbursts like "You son of a bitch" or the old "You son of a gun", or more sophisticated versions.

In the old English film A Passage to India, I have seen a British officer barking at his Indian orderly (or coolie). Well, all these are not the theme I asked the reader to ponder. (In India, there is no need for such outbursts; slaves need no chains—chains are encrypted in the language codes.)

What I meant was a more direct understanding of language as a weapon. Like saying in a very pleasant and sweet voice, "You come and sit here", and the other man literally getting axed down—like a high-powered rifle with a silencer.

How can an Englishman understand this? There are very cunning manoeuvrings used in feudal languages to outmanoeuvre another individual socially. The society literally exists as a continuing circus of manoeuvrings and out-manoeuvrings.

These things form only a minor part of my book; immense other features of feudal language effects are discussed. Comprehensively, it is about the real codes in feudal languages—most of which are conspicuous by their absence in English.

These codes really act like viruses to communication.

159. Language as a Weapon – Part 3

I really can't believe the animosity I have raked up here. It doesn't matter.

If I exist as an intruder here, then let me explain—not defend myself—and exit.

I am not a professional writer. I do not live by writing. I write a lot, almost all of it freely. (Many people come to me for translations into English, or even for content development—be it letters to government authorities or to someone else.)

I do know the advantages of knowing English and living in English. I am aware of the snobs and class consciousness in the English world. The problem here is that most of these themes I have dealt with in my book.

(Many Indians do know the advantages inherent in knowing English. It is not like knowing Hindi, Urdu, German, or Spanish. The knowledge of those has other commercial advantages.)

The best explanation I can offer is that you still do not understand what I have tried to convey.

To OldDad: Your claim of knowing what I am trying to say does not weaken my position in any way. It only emphasises it. Yet I do not really believe you can understand the theme simply by having talked to Indians, lived with Indians, or had an Indian secretary from Delhi. Actually, it is not you who faces the problem, but the Indians themselves. English shall save the Indians—not from the English, but from other Indians.

As to Delhi, the language is Hindi. It is a wee bit different from many other Indian languages. Yet Hindi also carries a definite amount of negativity.

About selling books on this site: Actually, I have spent much on my website and e-commerce. I had a paid e-commerce earlier. Yet I do not think I have made any money from this. If anyone buys my e-book, I hope to get around Rs. 84—if PayPal doesn't take commission. But I spend far more than that every two days on internet usage, just to write and browse others' writings. I try to sell my book not because it would bring me a fortune, but because I wrote it for others to read.

Nothing on my website constitutes my means of livelihood. It is basically a training programme for my daughter, as I do the web design myself. I do not know web designing. Yet when I experiment with these things, my daughter also learns. She is only around 10 years of age.

I should actually say that I pity you for not being able to understand what I mean; yet, by a great paradox, I cannot pity you—I can only envy you, if at all, for not being able to understand the theme. For you exist with an immunity from the infections of feudal languages.

Yet others have seen the great negativity I speak of. Let me quote from the last pages of my book:

"*All these things are themes that shall remain beyond the grasp of an ordinary Englishman, unless he himself has the opportunity to see its working. One Englishman who did have the unique opportunity as well as the calibre to understand that there is something very uncanny going on in the ordinary Indian communication system was Robert Clive.*

His famous speech in the British Parliament, defending himself, is loaded with this understanding, when he sought to convey that India was different from what an ordinary Englishman can imagine: His words, 'The inhabitants, especially of Bengal, in inferior stations, are servile, mean, submissive, and humble. In superior stations, they are luxurious, effeminate, tyrannical, treacherous, venal, cruel' do carry this understanding.

Can you understand that in India, if you insult and are rude to seeming social subordinates, you get respect, and you are hallowed? The meek understand their power that they lend to their superiors. They are indispensable to the superior who wants them to exhibit his/her social elevation.

Politeness has a weak stature."

Well, I cannot go on like this, for it all touches only the fringe of what is in my writings.

Since I see the imminent ouster from this site, let me just put this point across also. Language has much to do with what is generally considered genetic designing. I have in my own family ample evidence to show what real physical redesigning English has done. Not just knowing English, but being able to exist in it—immune from the inflictions of feudal languages. The Indians who were born and bred in English nations, away from their feudal language environment, are entirely different from any local Indian you may see in India.

I do not see much point in pulling out arguments here and there and putting them across. It exists here in a most disjointed manner. It is definitely not the way to convey profound subjects—despite the fact that it seems to be known to many (even though in my many training programmes I mention it, and people are simply amazed by the clarity with which they can reshape their understanding of what is happening around them).

To dabac: *I do not know what is having a nasty scrolling action. Is it my web pages or the book in PDF?*

To conclude: Living with feudal language persons for a long time has a very negative effect. The persons get infected, and a very real feeling of megalomania gets attached to the personality. The English officers of the colonial times came back to England with this and gave the creeps to the local population—the so-called "Babus" and "Nawabs". These people actually missed the obsequious loyalty of the Indians when confronted with the casual attitudes of the local English.

160. Racism: A Skin Deep, Yet Painful, Emotional Reaction Part 1

Posted on http://.....com on 11/14/2004

Is racism a British or American phenomenon? Is it a White versus others phenomenon?

Racism is a fact. Yet it need not be mistaken for a British or American phenomenon, nor is it solely an Englishman versus Black or Brown phenomenon.

Actually, the emotion that drives racism as seen in English social systems is only skin deep. What is much discussed there represents only a minor percentage of similar emotions that exist in other parts of the world.

From an Indian perspective of lived experience, Indian society contains innumerable similar emotions in the social scene. What is described as racial feelings in English nations would not come close to the everyday reality for most Indians. Yet few complain. In this society, the communication system—and other social mechanisms that provide routes for complaint—simply do not exist.

Any Indian can see the forces that bind him or her to rigidly designed social routes and strata, which are more or less immovable. What seems intelligent is to make the best of the system: support it and profit from its realities. Complaining or trying to undo it is viewed not only as foolish, but as impossible.

There are Englishmen who have also felt the pangs of racial distress. If it arises, for example, when an Indian intrudes into intimate social areas, then the reaction stems from reasons that are not unique but universal. In India, many layers of social strata are repulsive to many others. It need not be based solely on financial status, though that is one of the easiest parameters to explain.

Cultural level of the spoken dialect, association with differing social groups, looks, colour, residential areas, profession, level within the professional hierarchy, family status, family relatives, government jobs, and many other issues act with ferocious yet anonymous stamina to force people to project differing social auras. This aura is clearly visible to any discerning third party. It is created by the languages.

It may be observed that differing levels of social groups interact with an uncanny level of intractability in the Indian social scene. An English person may not understand much of it, but from the inside the perspective is very different. Each level is cleverly cordoned off from many others by a creepy design in the language.

This design connects all persons with differing hues and tones, along with an embedded direction code. This supremely sinister phenomenon is not understandable to the average English person. Even though he or she might feel its presence—as one might sense eerie supernatural beings nearby—others (other Indians) see it as the most natural thing.

Here it must be mentioned that persons who step out of this social design—which arranges interaction, pose, posture, connections, words, and much else—really bring disaster to the social scenario. Yet in the Indian scene, few can do it or dare to do it without some external support.

Yet when these same persons—who can provoke a variety of social reactions and emotions in others depending on their strata in the social communication system—come to the English-speaking world, there is nothing to cordon them off.

English, in this sense, is a very weak language. It allows intrusion. Yet the experience is painful for both sides. Immense experiences in the English world are free and liberal. Many Indians who cannot address a slightly elder brother, a lower-level petty official, a police constable, and countless others with conveyable self-dignity find it natural to address even the most racist Englishman by name—with or without a Mr.

There are immense words for polite interaction without reference to social status. The levels of social interaction are of a much finer quality than can be programmed in an Indian language scenario. In the Indian language scenario, an introduction or knowledge of some social superiority can invite real effusive affection. Yet its absence can generate distressing meanness.

Yet for the Indian in an English social scene, it is a real pain. He has arrived in a plainly liberating and mentally stimulating scenario. Yet he or she remains painfully aware of being an outsider.

The minimum understanding he or she grasps is the lack of white skin. On the other side, the Indian aura—radiating the immensity of negative social emotions—can create the same disturbance it has created in the Indian social scene.

Yet in India this reaction is not identified as racial. The White Englishman can only identify his emotions as purely racial, with repulsion directed at the non-White skin.

Yet the same emotion felt by the Englishman would also be felt by another Indian who has lived in an English social scene for many years and imbibed its social programme content into his or her mental mood. Here he or she faces a dilemma. The newcomer's aura is disturbing, yet identification with native social ancestry causes distress.

A single Indian would not compromise English cultural systems. For example, the easy English manner of interaction—in which even children can call another person by name, with or without a Mr., Ms., or Mrs.—would stand compromised when many Indians from the same vernacular language converge on an area.

The discerning English person would not want his or her children to grow used to alien language social designs that reduce self-confidence as children absorb inputs questioning their natural language stance.

Yet is this attitude racial alone? Not at all. In India too, parents take pains to remove their children from those they perceive to belong to unfavoured social classes. Here it is not seen as racism, but as pure concern for the child's welfare. It is openly advised.

Another phenomenon that can be misconstrued as racial is the natural worry about the social links a new person can bring in. It is like this: There can be a really likeable person from an alien social class. He may display beautiful intelligence and a keen sense of propriety. Yet what about the others with whom he lives or is socially identified? Would his intrusion not open the route for others from his native group to intrude? Would association with him not reduce one's social status? Would his children, wife, or other relatives not intrude with distressing mental attitudes?

Yet these questions are more securely answerable in non-English languages than understandable in English. In the weirdly designed feudal languages, associates or companions can really design one's social routes and mobility.

Oscar Wilde's words—that one can be judged by one's companions—carry far more meaning when addressed in a non-English language.

In all social systems, persons can have insecure feelings. Yet feudal language systems can bring insecurity with a ferociousness still beyond the ken of the average English speaker. In many ways, he lives in a paradise-like world. This world is efficient. Yet it survives only as long as it can protect its unique softness.

161. Racism: A Skin Deep, Yet Painful, Emotional Reaction – Part 2

It has been a long time since I returned to conveying my insights.

Quote: "*we see large groups of asian young ppl who get on really well with each other, very westernised in their views until you mention where they are from or what family they originate..*"

First, it is not really an "Asian phenomenon" but something more connected to their languages. I would say many European nationalities may have similar emotions. For example, the Italians. I am almost sure they also have something similar in their languages.

Second, when one exists in English in an English nation, these things do not really matter. But all these persons are also marching to the tempo of another far-distant drum—that of their native social systems—where they sense the accolades gathering due to their existence in an English nation. This drumbeat is not audible to others around them in the English nation.

In many ways, it has dangerous portents. The danger lies in the local English society not being aware of this distant drummer. Even Kennedy, Rice, and many others—including American policemen of Italian origin during the mafia times in the USA—who have reached powerful positions in English nations, carry this inherent hazard.

The anomalous effects they cause on English nations are not visible in the short run in most cases—unless one can discern the minor changes in mood, emotional reactions, and many other things they cause in those around them. In the long term, these aggregate to form massive changes in social design.

What is required is to approach this understanding with national academic interest, with no reason for malice or malevolence. It is just like understanding that certain programs have viruses which must be annihilated so the program can be retrieved for better use. Or one may say that one understands there is a diseased condition in a person. Let him acknowledge it, and let others understand that the person is different from the disease. Once this fact is academically acknowledged, there can be a joint effort to discard the infection.

And believe me, once this fact is academically understood, many anomalous nations—from where their citizens scramble to escape to English nations—will also change into finer nations.

The real fact is that not many people from these anomalous nations are running to English nations due to poverty; those who generally escape are the financially better positioned. They want to escape the tragic social settings. Yet they also carry the same virus which gave the malicious social designs to their own nations.

This malicious design is highly contagious. One of its most dangerous capacities is that it can replicate itself in others, along with the malignant mood.

I read the replies from luvhugs and Tom. The sincerity is understandable. Yet both their understandings of "other worlds" (meaning other societies) are very meagre. It is not a problem of scholarship. What is lacking is the absolute inability to understand how society is differently seen in other language systems.

The moods, emotions, and even the factors that spur competition are entirely different. These moods are not understandable because the words and usages that create them are not there in English. Until such words and usages enter English, these emotions cannot be imagined. In other words, the native English speaker lacks the tools to grasp them in their minds. It is like trying to catch a ghost with a net.

I know I may seem to be talking in riddles, yet the theme is very huge. I have more or less conveyed it in my book: March of the Evil Empires: English versus the feudal languages.

I fear that my writing pieces from this theme may convey a most anomalous understanding of what I am trying to say. In many ways, this vexing understanding would be most laughable, in that I might be mistaken as the absolute opposite of what I am intellectually.

Quote: "*noone should be made to feel afraid, ashamed or isolated because of who they are, what they are or what they believe (excluding the "ist's" in society eg racists). everyone is different and in being different they are special. just because someone else isn't like them in whatever sense, that doesn't mean they should be shunned for it. this goes for homosexuals, people of whatever race/culture/religious orientation, gendre etc we often hear the phrase "it's a free country" amongst our youth and peers, why do i feel this is not totally true? why can people not be whatever they chose to be or feel proud of what/who they are?*"

I fear these feelings of yours may become more intensified, complicated, and mystifying as English nations slowly become non-English. (I am not talking of race or colour, even though this is the only understanding that can come to an English mind.)

162. A Piece of Blasphemy

This was a piece of writing I posted on http://.....com on 10/13/2006. It drew some interesting responses. I was preoccupied with personal issues and could not reply at the time. When I returned to respond, I found the post had been removed. I was informed it was deemed more or less non-serious content and therefore deleted.

In reality, the post was meant as an introduction to my views—or understandings—on how the creator of this universe might control it, and even the ways and methods He uses to communicate with His special persons here. My pondering would have explored what could cause a sudden cut-off of those communication links.

The story of Jesus had captured my imagination since childhood. A variety of things made me think deeply about Him. In my book there is a mention of Him:

Quote: *One thing that has caught my imagination is the history of Jesus Christ. Taken from a secular point of view, many of His deeds do smack of the attitude of a revolutionary, bent on wiping out the corruption and the strangling hold on society by a section of the dominant class. At the same time, at the end of the scene, the very section—that is, the common people—who should have seen Him as their saviour against exploitation by the master class, cried for His blood.*

What was there in the language that could have made the people do it?

Here my aim is not to pursue that perspective. There was another thing that bothered me from childhood.

I am not sure how many people believe the story of Jesus is literally true. Yet it could be literally true also.

A quiet man of unknown qualities suddenly appears full of supernatural powers. He sermonises. He has the power of persuasion. He can walk on water, thus defying the known laws of nature.

He can feed 5,000 with just five loaves of bread. Water turns into wine at His command. Lepers are cured by His mere grace. The dead can be called back to life. He speaks of moral standards that exist on a higher stratum than a layman's experience. (Here I must ask: could a layman's language even contain such themes?)

Now, what is my blasphemy?

If one takes the story as literally true—which I am ready to do—then there was really something, some factor, or some entity that gave Jesus the power (or magic or technology) to accomplish these actions of seeming impossibility.

He, who had power over death, over disease, and over the minds of people, is suddenly bereft of all powers. He becomes a mere mortal, vulnerable to the burdens of ordinary physical laws. False rhetoric, human treachery, judicial incompetence, the sting of the whiplash, the weight of the heavy wooden cross, the human body's natural thirst for water, the sharpness of iron nails piercing flesh and bone with unimaginable pain—all these bear down on Him heavily. The brunt of it all, He faces alone, in His soft, vulnerable human form.

Where had His patron disappeared? How or why did all His supernatural powers desert Him? He Himself seems in a state of unbelief as He asks of this benefactor why He has been forsaken—at the very hour when help, indispensable help, should have reached Him from the mystic realms from where He had been commanded to go forth on His perilous path.

163. Where Islam and Muslims Diverge

This article was posted on the Wikipedia Talk Page for Prophet Muhammad. It was immediately deleted by the administrators, and I was given a severe warning. I should admit that Wikipedia Talk Page for Prophet Muhammad was not an appropriate location to post this item.

There is a particular issue about Islam that is rarely mentioned: its social tenet of Universal Brotherhood. That is, all individuals are basically of equal bearing and deserve equal dignity. This is where Muslims and Islam stand in divergence.

A majority of modern-day Muslims come from nations with supremely feudal languages. These feudal languages have an array of indicant words that split individuals socially in a vertical manner. Words used for perceived lower persons are of extreme pejorative quality, while those for higher-ups are held up as sort of divinity. Societies formed by such languages are more or less feudal, hierarchical, and often corrupted. A significant section of the population is painted with abominable matter.

Muslims from nations such as India, Pakistan, many other Asian countries, and parts of Africa fall under this quality. In fact, it may even be asserted that if they are following the total positive aspects of Islam, languages like Hindi, Urdu, Malayalam, Tamil, Kannada, Cantonese, and possibly many African languages could be qualified as 'haram' for Islam. When they speak and preach in such languages, they also become standard bearers of local feudal customs.

This idea may be illustrated from an incident in the life of Prophet Muhammad. When he entered the mosque at Medina one day during his days of exile, everyone stood up from their seated positions. He had to caution them that he was only another human being and not to be equated with divinity. There was no need to get up.

This stance of his aligns more with English communication systems than with Asian language systems. Perhaps Arabic is more in sync with English than with the languages spoken by many current-day Muslims. For if a Musaliar comes in and the people seated there do not get up, it is a very evident posture of disrespect and insult in those languages. In English, however, such a thing may go unnoticed.

People get up, bow, act obsequious, and so on in feudal language systems not as pretence, but because they are more or less forced to do so by the words in the language.

Another point: Prophet Muhammad is described as extremely forgiving, polite, and tolerant, with great fortitude. All the poses of intimidation by feudal-language-speaking Muslims are not in line with his personal attributes. In fact, the extreme provocation shown by Asian Muslims in particular aligns more with the encoded language codes of their own languages than with Islam.

As for the right of Muslims to claim that no one can make an illustration of Prophet Muhammad—this is a diabolic claim to which they have no divine right. Anyone who admires Prophet Muhammad can draw a picture of him, make a film of his story, or even pray to him. Muslims have the right not to do it themselves due to the regimentation of their religious beliefs. Others who do not fall under this regimentation can do it. When Muslims become provoked over this, they are simply stepping out of line with the mental features of Prophet Muhammad, who was certainly a great man—or possibly one of the greatest human beings.

Why did Prophet Muhammad forbid keeping his picture and images? It was his way to denigrate the idea of making a divinity out of him.

There are other means to illustrate a person—through words. For example, I have seen in a South Indian language the phrase "*Nabi Thirumeni*" as a description of Prophet Muhammad. The word "*Thirumeni*" denotes a divine person. It was essentially making a human god out of him. This is what he wanted to avoid.

No wonder Islam does not allow itself to be fully translated into other languages. Islam as understood in English is quite different from Islam as seen in languages like Hindi, Malayalam, Tamil, and others. The same way that English Christianity is a wee bit different from Christianity in these languages.

Beyond this, there is need to understand that the Quran is different from Hadith (Hadees). The Quran is the Word of God, while Hadith is only what certain individuals remember as being the Prophet's words and opinions. It would be supremely wise to recognise that Prophet Muhammad stood at a very much higher mental elevation than even his most intimate followers. In fact, there is no comparison between him and even Abu Bakr.

To say that such a person—who could not even bear the physical trauma of tiny ants or the mental agony of a mother bird whose young had been stolen—would condone Halal killing (the Islamic manner of slaughter) is to tell a lie. He arrived in Arabia to change the hideous mindset of the local people there, not to support their heinous native customs. Is Halal killing ascribed to the Qu'ran or to Hadith?

It would be quite intelligent to understand that when people write remembrances, some of their own social compulsions, mental allegiances, and cultural fetishes can also get championed.

No Muslim can claim property rights over Prophet Muhammad. If he indeed be the Messenger of God, he is for everyone. Prophet Muhammad came with liberal ideas. Yet he spoke in tune with the requirements and compulsions of his own times. How can he be cloaked in robes of extreme intolerance and retrograde conservatism?

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Commentaries attached to famous books

1. Malabar Manual by William Logan (my most popular book)
2. Native Life in Travancore by Rev. Samuel Mateer F.L.S
3. Castes & Tribes of Southern India Vol 1 Vol 1 by Edgar Thurston
4. Omens and Superstitions of Southern India by EDGAR THURSTON
5. Travancore State Manual by V Nagam Aiya
6. Mein Kampf by Adolf Hitler - A demystification! (annotations)
7. Oscar Wilde and Myself by Alfred Bruce Douglas
8. The Native Races of South Africa by George W. Stow
9. Kamasutra of Vatsyayana

Original writings

01. Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.
02. March of the Evil Empires; English versus the feudal languages (my first book)
03. The Shrouded Satanism in feudal languages!
04. Codes of reality! What is language?
05. Software codes of Reality, Life and Languages!
06. A different perspective on International Relationship
07. The machinery of Homoeopathy
08. Feudal languages! What are they?
09. Vintage English
10. Entering the world of animals
11. Indian Culture! What is it exactly?
12. Indian Married Life: The undercurrents!
13. An urgent appeal for ENGLISH RACISM
14. Idiocy of the Indian Protection of Women from Domestic Violence Act!
15. VED's Online Writings 2004 – '07 on a British website.
16. Prospects for research studies on language codes
17. Horrendous India! A parade of façade in verbal codes!
18. Hindi in Australia: Behold the future! / What is dangerous about it?
19. An impressionistic history of the South Asian subcontinent
20. VEILED routes to resources in Computers & on the Internet, unVEILED!
21. British sailors in Indian stinking jails!
22. What is different about pristine ENGLISH?
23. Compulsory Formal Education: A travesty
24. Old Malayalam Film Songs' Annotations in English
25. Gandhi and his 'Ji'; Grooming up of a fake
26. What is entering? (into England) (latest)
27. My Magnum Opus: An impressionistic history of South Asia. (goes beyond history to the realm of supernatural software codes &c.) Read on victoria.org.in

English & Vernacular mix

1. The Prophet by Kahlil Gibran (English with Malayalam translation)
2. Words from Malabar Language
3. Writ Petition against Compulsory Malayalam Study: An argument against teaching feudal languages
4. Fence eating the crops! A treatise on the bureaucratic loot & swindle of India.
5. Why can't you speak English? (English teaching digital book)
6. English Self-learning book (English teaching digital book)
7. Dangers of making Malayalam the language of administration in Kerala

Online blocks on my book